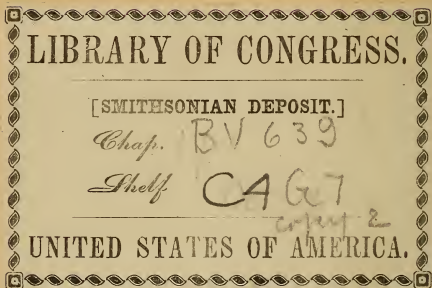
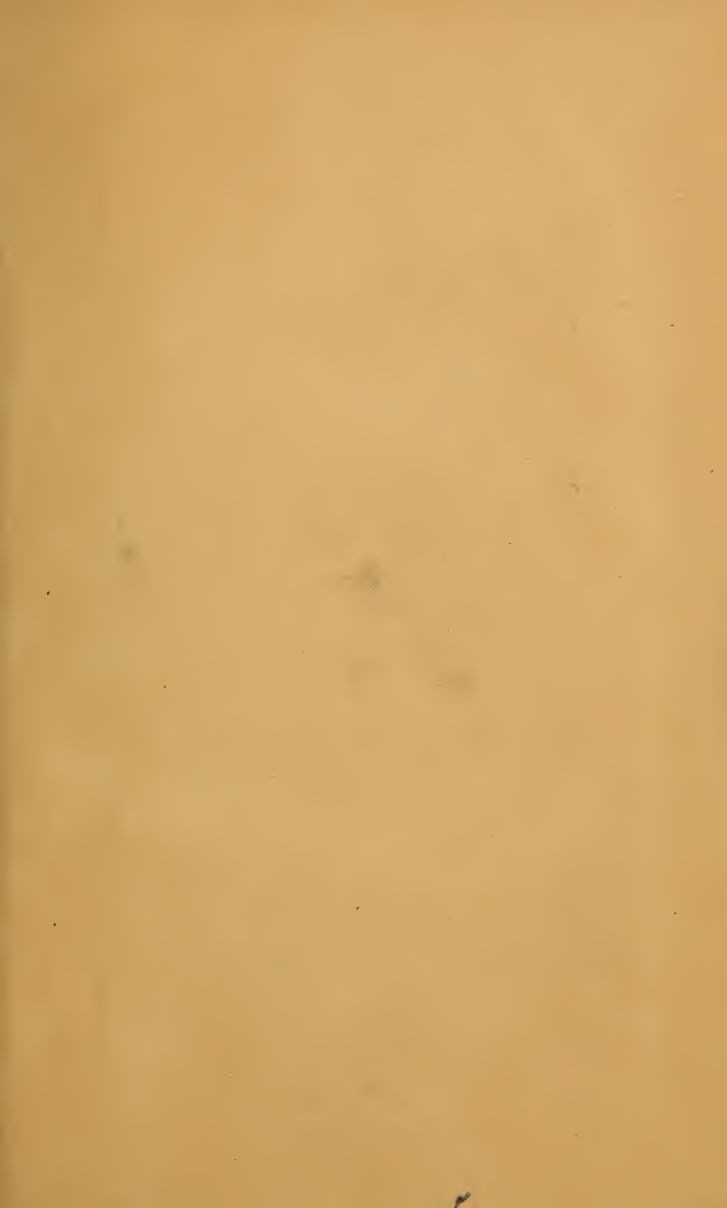
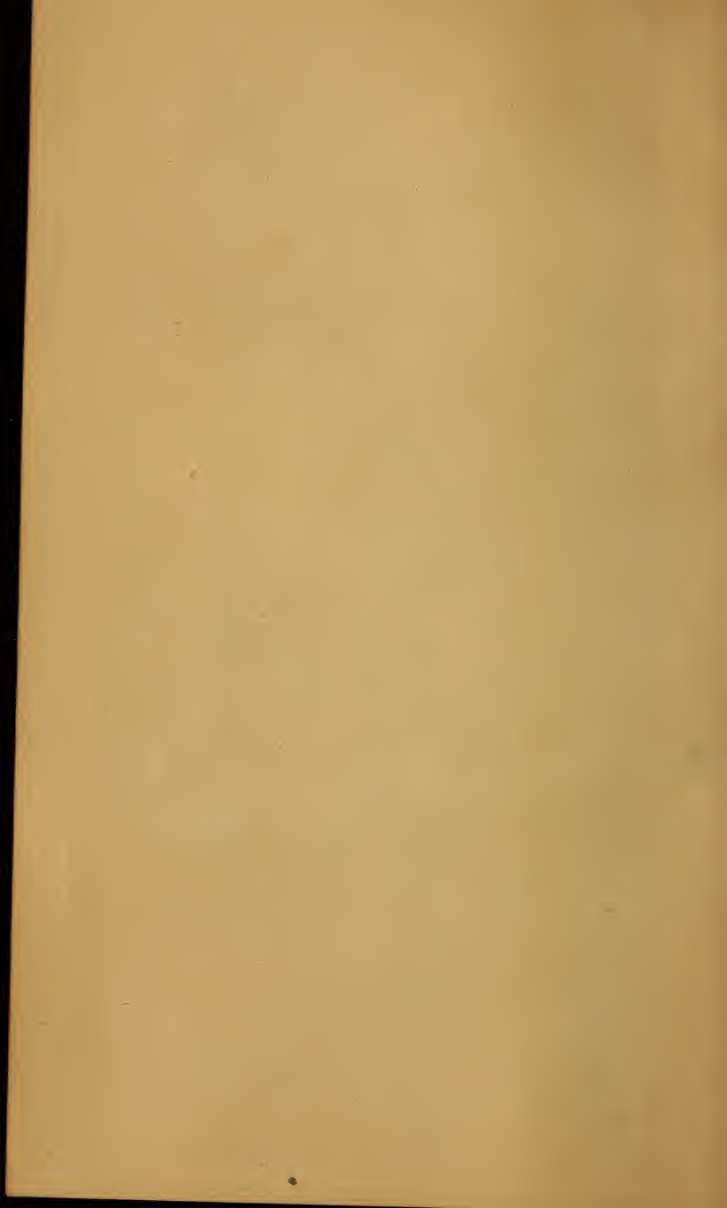




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C.

INFANT CHURCH MEMBERSHIP;

OR, THE

Spiritual and Permanent Character

OF

THE ABRAHAMIC COVENANT.

BY

REV. SAMUEL GREGG.

EDITED BY REV. D. W. CLARK, D. D.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—GALATIANS III, 29.



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P R E F A C E.

IN sending this little volume abroad, custom requires that the reading public should be apprised of the circumstances that caused it to be written, and of the objects contemplated by the author in its publication, as well as of the character and contents of the book. And what is merely customary in other cases, seems very appropriate and highly important in this. The author is unknown to the literary world, and must, therefore, depend not upon an established and eminent character, but upon the intrinsic merits of his work, and the importance of the subject, to gain for it an extensive perusal. "Good wine needs no bush," said an eminent authoress, when asked for a preface, "and bad wine is made worse by apologies." We will, therefore, content ourselves with a plain and brief statement of facts. Soon after entering upon the work of the ministry of the Methodist Episcopal Church, now more than twenty years past, our attention was specially directed to the subject of *infant baptism*, by

finding in the Church many persons opposed to the baptism of children, and occasionally persons dissatisfied with their own baptism in infancy. And this diversity of opinion and practice among us is, and has been, in most cases, owing to a want of correct information on this particular subject. And this defect is not the fault of our people, for the means of gaining information suited to their particular wants has not been within their reach. A few tracts, sermons, and treatises, of very limited circulation, confined mostly to the abstract question of baptism, constituted our entire Church literature on this subject, except what was found in large and costly volumes, to which the majority of our people could not have access. True, they have their Bibles to read, containing all the doctrines of the Gospel. But it is also true that Christians, generally, instead of making up their minds independently, depend much upon the pulpit and the press for an exposition of the doctrines contained, and the practices enjoined in the sacred Scriptures. And it is also true, that anti-pedobaptists of every denomination are constantly engaged, with all the means within their reach, and with all the power and ingenuity of argument they possess, in bringing the practice of infant baptism into disrepute.

And by Methodist ministers preaching, writing, and publishing but little in its favor, treating it as a subject of minor importance, the people are, in many instances, misled, greatly to their injury in this matter. And if the bare question, whether infants were to be baptized, was all that is at stake in this conflict, we might with less danger yield the ground to our opponents. But one error usually drags after it many others; and one duty neglected usually prepares the way for the neglect of many more. There are a great many important Scriptural truths and Christian duties connected with the subject of infant baptism, which either stand or fall with it, as the reader will see by reading the following pages. A correct and thorough delineation of all the duties which the Bible imposes upon Christian parents in particular, and the ministry and Church in general, in connection with the baptism of their infant children, is the great *desideratum* of the Church and of the world at the present day, and especially of the Methodist Episcopal Church. How far the present work approximates to the accomplishment of this demand, the intelligent reader must, after reading the work, determine. Such an object can not be attained by one, nor even many partial attempts. Effort after effort will be neces-

sary, each gathering from the former all that had an important bearing in that direction, and gathering by patient investigation new and important facts and arguments till the work is made perfect. In this way we have been employed now more than twenty years. The first treatise we recollect to have read, was one published by Rev. C. Elliott, D. D., now editor of the *Western Christian Advocate*, to whose critical inspection this work has been submitted, and with whose approval it is now published. We soon after read another, by Rev. E. House, to which we would here acknowledge our indebtedness. All the writings of Dr. Clarke, and of Rev. R. Watson, touching this subject, have been carefully perused. But to none of these are we indebted more than to the Rev. F. G. Hibbard, whose truly-learned and able work on "Infant Baptism" has been several years before the public. It is impossible now to tell how much we have drawn from any of the above sources, as when we read them we sought to make their arguments our own, and to add to, and to improve upon them so far as it was within our power. Much, however, that will here appear as original matter, has been in this way obtained from others. Several years of our ministry have been spent in portions of our work where

the peculiar doctrines of Mr. A. Campbell, an eminent anti-pedobaptist, were exerting a popular and controlling influence. And believing that the cause of truth demanded it, we commenced a course of reading and of investigation, embracing all the points of dispute between them and us, especially relating to infants. We became convinced that pedobaptists, as a general thing, did not place the argument upon its true basis. The baptism of infants grows out of the relation which, by Divine appointment, they are made to sustain to the Church of Jesus Christ through all time; which relation secures to them numerous other privileges and blessings closely connected with their baptism. Taking this broad and comprehensive view of the subject, we were enabled successfully to defend the right of infants to Christian baptism. For our own improvement, we commenced arranging in a systematic form the arguments and facts which had thus accumulated upon our hands, and reducing them to writing, till our manuscript had grown to its present form. This work has been performed at intervals extending through several years, amid the perplexities and labors of the itinerant ministry, and most of it without the least expectation that it would ever be seen by any but the author's own eye.

These facts are here stated, first, as an apology for defects in the *style* and literary character of the work, which will meet the eye of the critical reader; second, as an excuse for any failures that may be detected in giving due credit to those authors to whom we confess ourselves much indebted for the general matter contained in the work. We will here only add, that after submitting our manuscript to the inspection of several of the most competent judges, who have unanimously recommended its publication, we have finally determined to send it forth with earnest prayer to the "God of the patriarchs," and the "Redeemer of the world," to make it a lasting blessing to all who may favor it with an attentive perusal. And if any person better qualified for the task will take up this subject, and bring out a better argument, and clearer delineation of Scriptural facts and Christian duties, he will not only be welcome to any assistance he may derive from this work, but shall also be entitled to the thanks and patronage of the Church.

SAMUEL GREGG.

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INFANT CHURCH MEMBERSHIP.

Part First.

THE COVENANT MADE WITH ABRAHAM WAS CHIEFLY SPIRITUAL AND PERMANENT, CONTAINING THE TRUE CONSTITUTION OF THE CHURCH OF CHRIST, AND EMBRACING ALL EVANGELICAL BELIEVERS, AND THEIR INFANT OFFSPRING AS THE "SEED OF ABRAHAM."

SECTION I.

DIFFERENT OPINIONS CONCERNING THE ABRAHAMIC COVENANT—ITS INCIPIENT DEVELOPMENTS AND ITS UNITY CONSIDERED.

THE relation which the venerable patriarch Abraham sustained to the entire Church of God is a subject of the highest interest to all who claim to be in any wise connected with that Church, down to the end of the world. Abraham stands pre-eminent among all the holy men whose history stands recorded in the Old Testament Scriptures; and, save Jesus Christ, he has no superior in the New Testament. Dignified as a man, "strong in faith" as a Christian, and ardent in his devotion to the true God, he was selected by infinite and unerring Wisdom as a fit model of Christian character, and placed at the head of his Church, and constituted the "father of the faithful."

This relation was fixed irrevocably in an everlasting covenant, which we propose examining, in all its various provisions, in the following pages, for the purpose of ascertaining what privileges are there permanently secured to the *infant offspring* of believers in Christ.

Looking at this ancient document from different points of the compass, with different shades of denominational prejudice, has led good men to take very dissimilar views of its permanency of character, and of the spiritual bearing of its contents; but these differences all converge into two general classes, called *pedobaptists* and *anti-pedobaptists*. This division, however, is not exactly marked by denominational lines, there being many persons, both in pedo and in anti-pedobaptist Churches, who do not perfectly harmonize with their respective denominational views on this particular subject.

As we intend most sincerely, and to the best of our ability, to advocate the *pedobaptist* side of this general question, it may here be proper to give the opinions of the opposite party as made public by their most prominent writers. The following are the views of the Rev. Alexander Campbell, founder of the sect called Disciples, or Campbellites :

“Allow me, then, to give a brief sketch of the whole scheme of the Abrahamic institution. When God called Abraham, he gave him two promises of an essentially-different import and character. The first was personal and familiar; the second spiritual and universal. In other words, the first had respect

to Abraham and his natural descendants according to the flesh; the latter had respect to the Messiah and all his people. Two covenants, sometimes called two Testaments, Old and New, and two schemes of Divine government and special providence are founded on these two promises. The first is developed in the fifteenth chapter of Genesis. It is a covenant concerning the inheritance of Canaan. Some time after these two promises, given to Abraham while yet in Chaldea, when he was in the land of Canaan, at Moreh, the Lord appeared to him and promised him that land. Some years after, on a certain occasion, Abraham asked the Lord, Whereby shall I know [be assured] that I shall inherit this land? The Lord commanded him to prepare a splendid sacrifice of all clean birds and quadrupeds; and at even the Lord met with him at the altar, and while a burning lamp passed between the severed animals, the Lord revealed the fortunes of his family for the next four hundred years, and made a covenant with him, securing to him and his fleshlyseed the whole land from the borders of the Nile to the Euphrates. . . . But the time drawing nigh when the promised son by Sarah, the free woman and wife proper of Abraham, should be born, in order that this issue by Sarah might be contradistinguished from that by Hagar, God was pleased to command Abraham to prepare for another covenant. This next covenant, growing out of the first promise, is made especially for the sake of ascertaining, by a fleshly mark, the

natural offspring of Abraham, and guaranteeing to them the parental blessings conveyed to Abraham by the covenant concerning the inheritance, and also as to the time of its institution, one year before the birth of Isaac. It occasioned a remarkable difference between Ishmael and Isaac, though sons of the same parent—the former being the son of his uncircumcision, the latter of his circumcision, though both circumcised themselves, Ishmael in his thirteenth year, and Isaac on the eighth day. . . . The second promise concerning the Messiah is no further developed during the whole Jewish dispensation. It is, indeed, repeated to Isaac and to Jacob, and confirmed by an oath at the virtual sacrifice of Isaac, and is called by Paul '*the covenant confirmed by God* [$\epsilon\iota\varsigma$] concerning the Christ, made four hundred and thirty years before the giving of the law.' . . . To sum up the whole, *the two promises* tendered to Abraham at the time of his being called, while he was yet in Ur, of Chaldea, and depending on which he consented to leave his own country and become a voluntary pilgrim for life, constitute the basis of *two great institutions*. The first promise is developed in the covenant concerning the inheritance, some ten or twelve years after he had become a pilgrim. The covenant of circumcision was instituted twenty-four years after, and the Sinai covenant, or great national development, embracing all these other developments, was sealed four hundred and thirty years after the time of these two promises. The second promise, con-

taining the spiritual blessing of the Gentiles of all nations in Christ, is denominated by Paul—Gal. iii—“The covenant confirmed by God concerning Christ four hundred and thirty years before the law.” (Debate between Campbell and Rice, pp. 289–292.)

Rev. Mr. Frey, a Baptist minister, says, “A visible Church was not known in Israel;” and then adds, “The blessings promised to Abraham and his natural seed, throughout all their generations, were all of a temporal nature, and that without any regard to their personal character, conduct, or faith.” Again he says, “Pentecost was the time of the commencement of the Church of Christ.” (Pp. 66–69.)

Mr. Campbell again says, “That the covenant of which it [circumcision] was a sign was not the covenant of the Christian Church, will appear most evident from a fact which I will just now state; namely, that some eight hundred years after its establishment, Jeremiah foretold that it should be abolished, and that God would make a *new* covenant, and instead of writing his new laws upon marble or upon parchment, he would write them upon the hearts of his people.” (Debate between Campbell and Rice, p. 297.)

1. It will be seen that Mr. Campbell contends, throughout his remarks, for several covenants made at sundry times with Abraham, but furnishes no evidence of the fact, only that the Lord spoke with him at different times on different subjects.

2. He tries to identify the covenant with the law of Moses, an error into which anti-pedobaptists generally fall, supposing, also, that the covenant was abolished with the law at the commencement of the new dispensation.

3. He denies that the Abrahamic covenant was the covenant of the Christian Church. And the same ground is taken by Mr. Frey, and by anti-pedobaptists generally. And, indeed, they deny that the Church of Christ existed before the day of Pentecost.

4. He claims that all the blessings promised to Abraham and his seed were of a temporal character, except one promise relating to the Messiah, and that they only embraced his natural offspring.

We have thus presented pretty fully, and I trust fairly, the opinions of our opponents, for the purpose of showing their unscriptural bearing. As a *pedobaptist* we are free to admit that the Abrahamic covenant does contain important *temporal blessings*, both to Abraham and his natural descendants; but these were not confined exclusively to them. Nor do they destroy the spiritual character of the covenant; for God has promised great temporal blessings to his people in the New Testament; and in both the New and Old Testaments Gentiles who embrace the true faith, and worship the living God, with their children, are admitted to all the privileges of natural-born Jews. While the people of God are connected with this world they are dependent upon divine Providence for their subsistence as

well as for the means by which Church institutions are supported; and, consequently, provisions for their temporal well-being properly constitute a part of the *constitution* of the Church through all time; just as we find it in the Abrahamic covenant, without, in the least, impairing the general spiritual character of that document. But the point which we propose here to raise for discussion, is the position taken by Mr. Campbell, that three or more covenants were made with the patriarch Abraham.

We will now introduce the reader to the incipient developments of the covenant made with Abraham, for the purpose of showing its general spiritual bearing, and at the same time to show the *unity* of its different parts; for before the Lord presented the covenant in detail, as we find it in the seventeenth chapter of Genesis, he prepared the mind of the patriarch by sundry partial developments, sufficient to excite and strengthen his faith and render him an intelligent party in the covenant.

I. We commence with Genesis xii, 1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This occurred when Abram was about seventy-five years of age, and while yet in "Ur of Chaldea." And

here is where Mr. Campbell gets the "two promises" from which so many *covenants* and great *institutions* were subsequently developed.

1. We find here a brief but distinct allusion to the land of Canaan, which was to become his future residence—"a land I will shew thee." Mr. Campbell, however, finds his first allusion to this land in the "fifteenth chapter of Genesis," where he attempts to make a distinct "covenant concerning the inheritance."

2. A promise that Abram should be the father of "a great nation," a fact which his name indicates, referring primarily to the Jewish nation; which, in more respects than one, was "a great nation." Here is Mr. Campbell's first promise.

3. A promise that Abram's *name* shall be *great*—referring to a change which afterward was made in the name of the patriarch, which shall be duly considered when we arrive at the final consideration of the covenant as recorded in the seventeenth chapter of Genesis; showing, too, the identity of the promise there and here.

4. A promise that God would "bless" him, and make him a "blessing" to others. Abram, standing at the head of the entire Church of God, and acting in behalf of the Church, enters into a covenant with God—receiving the promise of Divine mercy, is *blessed*; and securing in covenant from the same promise of mercy to others, he is made to them a *blessing*.

5. A promise, "I will bless them that bless thee,

and curse him that curseth thee." This promise had a *primary* reference to Abram in his exposed pilgrimage through life, and a *secondary* reference to his natural posterity in their national relations to other people; but *ultimately* to the vicissitudes and exposures of God's Church now represented in the person of Abram.

6. A promise that from Abram's natural posterity Messiah should come, and by his death redeem all "nations" and "families" of the earth. Here is where Mr. Campbell gets his "second promise," which, he says, "is not further developed during the whole Jewish dispensation," notwithstanding all the *law* and the *prophets* said concerning him. In Genesis xii, 1-3, we claim is the *germ* from which the different portions of the old Abrahamic covenant is ultimately developed. Nothing, to be sure, is here said of a covenant, nor are all the items ultimately defined as belonging to that covenant very fully set forth; but they are generally alluded to with sufficient definiteness to challenge the faith of the patriarch, and to prepare his mind for the grand result.

II. The next instance in which this subject is introduced is Genesis xiii, 14-16: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of

the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." The different items promised in Genesis xii, 1-3, are here summed up in two generic promises—the Lord choosing, in this instance, not to particularize.

1. The land of Canaan is more fully described and secured by promise to Abram and his seed forever.

2. "Thy seed" embraces both Abram's *natural* and *spiritual* offspring and the Messiah; for St. Paul applies the term "seed" to each of these. The object, in this instance, seems to be to keep the mind of the patriarch awake to this grand purpose of the Almighty, and to exercise his faith by presenting the promise in the above comprehensive form. Abram was now residing in the land of Canaan.

III. The third reference to this same subject is recorded in Genesis xv, 5-7: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

1. Here the whole subject is again embraced in two general promises, precisely as in Genesis xiii, 14-16, except their order is reversed, and the figure changed from the "dust of the earth" to the "stars" that glitter in the "heavens."

2. If the reader has a lingering doubt whether the promise concerning the "seed" of Abram embraced Christ, let him remember that in the next verse it says Abram "believed in the Lord," as there promised, "and he counted it to him for righteousness." Certainly Abram was not "counted righteous" for simply believing that he should have a very numerous natural offspring.

3. If he is inclined to apply the term "seed" to the *natural* offspring of Abram, to the exclusion of the spiritual, let him turn to Romans, fourth chapter, where he will find a labored argument by the apostle to prove the contrary. Here, then, is all that was promised to Abram in the beginning, carried forward without any particular addition or alteration.

Rev. Mr. Hibbard truly says, "That it has ever been a prevalent custom among the Orientals to teach by *metaphor* and *allegory*, by making sensible objects the representatives of spiritual things. . . . By this means a twofold sense is attached to almost every part of this covenant, a *literal* and a spiritual sense. Secondly, it is chiefly by the light of other parts of Scripture, and particularly of the New Testament, that we are to interpret the true meaning of the words of the covenant. . . . The same inspiration that guided Paul's pen in portraying its exalted character, doubtless shed its illuminations upon the mind of the patriarch. . . . All admit that these and kindred expressions imply a numerous and powerful natural posterity. But it is the

twofold sense of these expressions to which we call attention; and it is that second and higher sense that they are made to include a promise of Gospel blessings." (Hibbard on Baptism, pp. 16, 17.)

Notwithstanding Abram fully believed the promise of God in its twofold sense, embracing a numerous natural offspring, from whom the Messiah should come to bless all nations, as well as an equally-numerous spiritual posterity, composed of believers in Christ and their children forever, and that they were to inherit the land of Canaan, yet he seems anxious to have these promises reduced to a more substantial form. Hence he says—Genesis xv, 8—“Lord God, whereby shall I know that I shall inherit it?” In yielding to the request of Abram, as Dr. Macknight says, “God accommodated himself to the ideas of mankind, who consider what is promised in a covenant as more binding than the simple declaration of one’s intentions.”

IV. We now propose an examination of Genesis xv, 9–18: “And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell on Abram; and lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that

thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Thus, we see, the promises previously and repeatedly made were now reduced to a most solemn covenant. And we challenge the advocates of a plurality of Abrahamic covenants, to show an instance beside this in which the regular forms of a covenant, with the appropriate sacrifices, were made or entered into by the Lord and the patriarch.

• Dr. A. Clarke says, "For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified that each agreed, if they broke the engagement, to submit to the punishment of being *cut asunder*; which we find—from Matt. xxiv, 51; Luke xii, 46—was an ancient mode of punishment."

Rabbi Solomon Jarchi says, "It was a custom

with those who entered into a covenant with each other, to take a heifer and cut it in two, and then the contracting parties passed between the pieces." This being an extraordinary case, several animals were employed. St. Cyril, in his book against Julian, shows that passing between the divided parts of a victim, was used also among the Chaldeans, Abram's countrymen. As the sacrifice was required to make an atonement to God, so the death of the *animal* was necessary to signify to the contracting parties the punishment to which they exposed themselves should they prove unfaithful." See more on this subject in Clarke's Commentary, on Genesis xv, 10.

"Thus," says Dr. Macknight, "Abram was constituted the father of all believers, for the purpose of receiving on their behalf the promises of those blessings which God, of his great goodness, intends to bestow on them." And hence, as Rev. Mr. Fuller says, "This promise has been fulfilling ever since. All the true blessedness which the world is now, or shall be hereafter possessed of, is owing to Abram and his posterity. Through them we have a Bible, a Savior, and a Gospel. They are the stock on which the Christian Church is grafted." This covenant, as we shall show when we come to examine its final and most perfect development, in its grandest import, looked forward to Gospel days and Gospel blessings.

Dr. A. Clarke says: "A covenant always supposes one of these four things:

“1. That the contracting parties had been hitherto *unknown* to each other, and were brought by the covenant into a state of acquaintance.” This was true in Abram’s case, as well as with all those in whose behalf he covenanted. By “nature they know not God;” but by entering into the covenant by faith, are brought nigh, and made spiritually acquainted with him.

“2. That they had been previously in a state of *hostility* or *enmity*, and were brought by the covenant into a state of *pacification* and *friendship*.” This also is true with regard to Abram and all for whom he covenanted. St. Paul says, “Among whom also we all had our conversation in time past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath made us to sit together in Christ Jesus.” Eph. ii, 2-6.

“3. Or being known to each other, they now agree to unite their counsels, strength, property, etc., for the accomplishment of a particular purpose, mutually subservient to the interests of both.” In the covenant as finally specified—Gen. xvii—while Abram and his seed were engaged to “walk before God and to be perfect,” God engages to be a “God unto him” and to his “seed” in all their “generations;” thus solemnly pledging each other to their mutual interests forever.

“4. Or it implies an agreement to succor and defend a *third party* in cases of oppression and distress.” Hence, Abram, and, like him, every believing parent, is required to bring his *infant offspring* into a covenant relation with God, the parent binding himself to teach, govern, protect, and provide for the *temporal* as well as *spiritual* interests of the child, and the Lord engaging to be its God in a very especial sense forever.

Thus far the reader will find but one covenant made with Abram. And after the most careful investigation we have been able to make, we have found not a single instance in which two Abrahamic covenants are spoken of. The following Scriptures will illustrate this fact: “And God heard their groanings, and God remembered his covenant with Abraham, with Isaac, and with Jacob,” Exodus ii, 24; “Be ye mindful always of his covenant, the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,” 1 Chron. xvi, 15-17; “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed,” Acts iii, 25; “And he gave him the covenant of circumcision; and so Abraham begat Isaac,” etc., Acts vii, 8. In all these instances, though different parts of the covenant are referred to, the covenant itself is spoken

of as a *unit*. The only passage of Scripture quoted by Mr. Campbell in proof of a plurality of covenants made with Abraham, is—Rom. ix, 4—“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” True, Paul here speaks of a plurality of covenants, but to whom do they “appertain?” Not to Abraham, but to “the Israelites.” Moses tells us—Deut. xxix, 1—“These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.” God made two covenants with “the Israelites;” one at “Horeb,” and the other at “Moab.” To these Paul refers, and not to covenants made with Abraham. There was, then, but one Abrahamic covenant; embracing, to be sure, some things of a temporal nature, but even these were typical of great spiritual blessings promised. The general character of the covenant was, therefore, *spiritual*; and circumcision being a part of that spiritual covenant, and a token of spiritual things which it contained, the token was itself of spiritual import. But as the nature and design of this token will be discussed in another part of this work, we will dismiss it for the present.

SECTION II.

THE COVENANT AS FINALLY DEVELOPED WITH ABRAHAM, AND
EXPLAINED BY ST. PAUL.

WE now approach the final and full development of the Abrahamic covenant, which took place about twenty-four years after the call of Abram to leave his father's house in Haram, where the first promise was made. Gen. xvii, 1-14: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. And God said unto Abra-

ham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." The covenant as here presented is composed of three important parts—a *precept*, a *promise*, and a *rite*, or *ordinance*, each of which we will now proceed to examine, both as they were understood by the high contracting parties at the time, and by subsequent inspired writers, especially in the New Testament.

I. It contains a *precept*. "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." In examining this precept let us ascertain,

1. Its author. "I am the Almighty God"—a being of infinite perfections. Dr. A. Clarke translates and comments upon this passage as follows:

“I am the Almighty God—*ani el shaddai*—I am God all-sufficient; from *shadah*, to shed, to pour out. I am that God who pours out blessings, who gives them *richly, abundantly, continually.*” Now, in speaking of this same covenant, St. Paul uses the following remarkable language: “And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” Gal. iii, 17. So it appears, from the testimony of St. Paul, that it was “the Almighty God,” in the person of Jesus Christ, that made this covenant with Abraham, and was the author of this *precept*. This fact is further confirmed by Jesus Christ himself, when he said, “Before Abraham was, I am.” St. John viii, 58.

(1.) The Being that entered into covenant with Abraham was seen by him—Gen. xviii, 1—“And the Lord appeared unto him in the plains of Mamre;” and also by Jacob—Gen. xxxii, 30—“For I have seen God face to face, and my life is preserved.”

(2.) The Lord in his relation as Father has never assumed a visible form so as to be seen by the human eye. “Such Divine revelations are always made in the person of his Son.” St. John i, 18: “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.”

This we deem a very important point in our general argument, because, if the Abrahamic covenant is the charter, or constitution of the Christian

Church, it is important that it be shown that Jesus Christ was the author of that covenant; and as Jesus Christ in his Divine nature is one with the Father, infinite in all his attributes, especially in power, and is the medium through which the Father reveals himself, not only to the human eye, but especially to the human heart, in blessings *richly, abundantly, and continually*, he, it seems, answers the sublime description given by himself when he said, "I am the Almighty God; walk before me, and be thou perfect." And what frail, human being would not tremble at receiving such a precept from any source save Jesus Christ, who alone could enable him to obey it?

2. The precept itself. This is given in two parts, so nearly allied, however, that neither can be obeyed without obeying the other.

(1.) "*Walk before me.*" To "walk" means to be active, persevering, to go forward in the discharge of duty. "*Before me.*" Let all you think, say, or do be done as in my immediate presence, and under the constant inspection of my pure and penetrating eye. How could a stronger incentive have been given to an upright, holy, and active religious life than is given in these words? And yet it is precisely what the apostle enjoins upon all the followers of Christ, when he says, "That ye might *walk* worthy of the Lord unto all pleasing, being fruitful in every good work." Col. i, 10.

(2.) And "be thou perfect." The highest precept ever given to mortal man. This implies, first,

a negative perfection—to be perfectly free from the *guilt, power, practice, and pollution* of sin: as the Lord said to the descendants of Abraham many years after, “Ye shall therefore be holy, for I am holy;” and as Peter said at a still later period, “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy;” and as St. Paul has said, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” This precept implies, secondly, *a positive perfection*—a perfect consecration of soul, body, and spirit to God, or, as St. Paul has it, to be “sanctified wholly;” and in addition to this, to be perfectly “filled with all the fullness of God,” and thus be enabled to love God perfectly, or, as Christ describes it, to “love God with all thy heart, and with all thy soul, and with all thy strength; and to love thy neighbor as thyself.” This, in short, is the perfection enjoined by the same Being. Matt. v, 48: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” And if any person doubts the possibility of attaining to this perfection, we will only point him to the Being who enjoined it upon Abraham, as well as upon all believers: “I am the Almighty God,” etc.: speaking of whom the apostle says, “Unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us.” Eph. iii, 20. The above precept, then, was established by Jesus Christ as a

permanent article in the constitution of his Church when that Church was first organized, and he has never repealed or altered it, and probably never will till the Church militant is made to sing the new song in heaven.

II. It contained a promise. This general promise, as will be seen, consists of several important particulars, which we will now examine, describing each separately.

1. A promise of a *numerous natural offspring*, especially through the lineage of Isaac and Jacob. This part of the general promise is found in verses 2 and 6, "And will multiply thee exceedingly;" "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." That this refers to Abraham's natural descendants through Isaac is proven—Gen. xxi, 12—"For in Isaac shall thy seed be called." And this natural seed, as we learn from the apostle, was typical of those who should be made "free indeed" by the Gospel: "But we, brethren, as Isaac was, are the children of promise," Gal. iv, 28; "So then, brethren, we are not children of the bondwomen, but of the free," Gal. iv, 31.

2. A promise that his "seed" should have all the "land of Canaan for an everlasting possession." Gen. xvii, 8. This promise, however, was understood to be conditional. Its fulfillment depended upon their fidelity to God, with whom the covenant was made. This land of Canaan was called "an everlasting possession," because as a nation the

descendants of Abraham were to possess it to the end of the world, but more especially because it was a type of a *heavenly Canaan*, which, if faithful to God, they were *forever* to possess, the term *everlasting* covering their possession in both worlds. Dr. Clarke says that the word *olam*, here rendered "everlasting," means "*eternal*;" "but when applied to things which, from their nature, must have a *limited* duration, it is properly to be understood in this sense, because those things, though *temporal* in themselves, *shadow* forth things that are *eternal*." (Clarke's Commentary, Gen. xxi, 33.) And it is evident that Abraham understood the promised land of Canaan to be a type of heaven; for "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. xi, 9, 10. He "looked for a city;" that is, looked by means of the promise of the earthly Canaan as a type, for the heavenly city, as the real substance promised. Again: when the Israelites sinned in the wilderness, the Lord interdicted their entrance into the promised land—Num. xiv, 23–30—and five hundred years after this—Psalm xc—David admonished his countrymen not to "harden their heart as in the provocation in the wilderness," and speaks of God's oath, by which he excluded them from "his rest;" intimating that if they followed their pernicious example, they too "should not enter into his rest."

But in its application to David's countrymen, he could not refer to literal Canaan as "his" rest, for they had long before that time "entered into," and were then enjoying the "rest" of literal Canaan. But as they were now candidates for a heavenly "rest," of which Canaan was the divinely-appointed type, they could see, by the chastisement of their fathers in the wilderness, what would be, if they sinned, their ultimate chance for heaven. Here, then, it is quite evident that the Psalmist speaks of the "rest" of Canaan, as a type of the "rest" of heaven; and in the familiar and unceremonious manner in which he employs this figure, shows that it was generally so understood. St. Paul, in his Epistle to the Hebrews—third and fourth chapters—quotes the language of David, and applies it in a way that leaves no doubt on this subject. He says, "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the

beginning of our confidence steadfast unto the end; while it is said, To-day if you will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit, not all who came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. . . . Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

This land, then, being a type of heaven, and the covenant promising both to Abraham's faithful seed, it gives a very high spiritual character to this part of the covenant, and furnishes a good reason for calling it an *everlasting covenant*.

3. A *promise* that the "Almighty God" should be the God of Abraham and of his *seed forever*. And the Almighty God that makes this promise is the infinite Deity "in Christ." "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. xvii, 7.

"How large the promise, how divine,
To Abraham and his seed:
I am a God to thee and thine,
Supplying all their need!"

“*God is in the midst of them; hence, they are not consumed.*”

4. A *promise* that Abraham should be the father of the *believing world*, with their *infant offspring*, whether Jews or Gentiles, whether in or out of literal Canaan.

The promise says, “Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . . And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee,” Gen. xvii, 5-7; “And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered,” Gen. xiii, 16; “And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be,” Gen. xv, 5.

We have before referred to the fact of the *twofold* meaning of the language above employed. We have also shown the literal, or *first* and *lowest* signification to be attached.

We now propose examining the *second, higher, and spiritual* sense, in which the above language has been understood down through both dispensations. We will not now attempt to show the privileges which this covenant conferred upon infants, as their

relation to it, and the Church of God, will be carefully investigated in another part of this work. But we will here confine ourselves principally to the relation this covenant permanently fixed between Abraham and believers in Christ, whether Jews or Gentiles. We will, first of all, examine the meaning of Genesis xvii, 5: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." In examining this passage, the first thing of importance we find is, the change in the patriarch's name, from Abram to Abraham. Now, the all-wise Jehovah never acts, even in the most unimportant affairs of human life, without some design. But what was his design in the above change in the patriarch's name? We claim that it was to indicate a new and very important relation the patriarch was henceforth to sustain to the Church of God, which relation the name itself indicates.

"The word Abram," says Dr. Clarke, "literally signifies a *high or exalted father*." A father of "a great nation," literally. But now the covenant is made, and the Church about to be organized in Abram's family; and he is henceforth to be its spiritual father, and his name must be changed so as to indicate that relation.

"Abraham," says Dr. Clarke, "differs from the preceding only in one letter; it has ה—he—before the last radical." And the reason given for this addition by the Almighty is, "a father of many nations have I made thee;" or, as Dr. Clarke renders it, "A

father of a multitude of nations have I made thee."

Now, it can not be supposed that the words "many nations," or, especially, "multitude of nations," embrace the other sons of Abraham, with Isaac, and their descendants; for the promise is, "In Isaac shall thy seed be called." But as this whole subject was discussed by St. Paul in his Epistles, we will turn thither for further information. See Rom. iv, 13, 14: "For the promise that he should be heir of the world, [father of a multitude of nations,] was not to Abraham, or to his seed, through the law, [did not embrace his lawful seed only,] but through the righteousness of faith. For if they which are of the law [the Jews] be heirs, [alone,] faith is made void, and the promise made of none effect." Here the apostle asserts that the natural seed of Abraham—the Jews—were not the only persons interested in the above promise; that the promise constituted Abraham "heir of the world"—meaning the believing world, as will be seen in the 16th and 17th verses: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, [the Jews,] but to that also which is of the faith of Abraham, [believing Gentiles,] who is the father of us all," both Jews and Gentiles. And here comes the promise which secures to him this relation: "As it is written, I have made thee a father of many nations before him whom he believed, even God." Again: in the 11th and 12th verses of this same chapter, he says, "And he [Abraham] received the

sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision [or of the covenant that contained it] to them that are not of the circumcision only, [converted Gentiles,] but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." In the eleventh verse it will be seen that the apostle expressly declares that Abraham was the "father of all them that believe, though they be not circumcised"—are not Jews.

Dr. Clarke, in his comments upon this chapter, makes the following very appropriate remarks: "Why, then, should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise—Gen. xvii, 5—stated that he should be the father of *many nations*; consequently, the covenant being made with Abraham, as the *head* or *father of many nations*, all in any nation who stood on the same religious principle with him, were his seed, and with him are interested in the same covenant. But Abraham stood by faith in the mercy of God pardoning him; and upon this footing the believing Gentiles stand in the Gospel; and, therefore, they are the *seed of Abraham*, and included in the covenant and promise made to him." These facts are again stated by the same apostle, in his Epistle to the

Galatians—iii, 6, 7—“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham.” And in the ninth verse, “So, then, they which be of faith are blessed with faithful Abraham.” Believing Gentiles, therefore, are not only “blessed with Abraham,” but they are his “children.”

Rev. Mr. Taylor, an eminent English divine, referring to the above passages, remarks as follows: “Abraham, when he stood before God and received the promise, did not, in the account of God, appear as a private person, but as a *father of us all*; as the *head and father* of the whole future Church of God, from whom we were all—believing Jews and Gentiles—to descend; as we were to be accepted and interested in the Divine blessing and covenant after the same manner as he was; namely, by faith.” But, however valuable may be the opinions of good men on this subject, the declarations of inspiration are only to be relied upon as evidence.

St. Paul again says: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. iii, 29. All that are “Christ’s,” then, “are Abraham’s seed.” And who are Christ’s? You will answer, no doubt, all true evangelical believers in Christ. Truly, and their infant offspring with them. Well, then, all true evangelical believers in Christ, with their infant offspring, “are Abraham’s seed,” and “heirs according to the promise, a *father of many nations have I made thee.*”

In Psalm ii, 7, 8, we read, "Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Well, when the "heathen" and the "uttermost parts of the earth" become Christ's, then will the "heathen" and "the uttermost parts of the earth" be "Abraham's seed;" for all that are "Christ's, are Abraham's seed."

Again: Zechariah—ix, 10—prophesied of Christ, that "he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Well, when Christ's dominion is thus extended, "from sea even to sea, and from the river to the ends of the earth," then will all those who are subjects of Christ's dominion be "Abraham's seed;" for "if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." And when this prophecy is fulfilled, then truly will Abraham be "heir of the world," or "father of a multitude of nations," as the promise reads.

Rev. Mr. Fuller winds up this subject in the following appropriate language: "The first promise in this covenant is, that he shall be the *father of many nations*; and as a token of it, his name in future is to be called Abraham. He had the name of a *high*, or eminent father, from the beginning; but now it shall be more comprehensive, indicating a very large progeny. By the exposition given of this promise in the New Testament—Romans iv, 16, 17—we are

directed to understand it, not only of those who sprang from Abraham's body, though these be many nations, but also of all that shall be of the faith of Abraham. It went to make him the father of the Church of God in all future ages, or, as the apostle calls him, the *heir of the world*. In this view he is the father of many, even a multitude of nations."

III. The covenant contains a *rite*, or Church ordinance. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised." Genesis xvii, 10.

"This is my covenant," or *token* of my covenant, as it is called in the eleventh verse. If circumcision, as Mr. Campbell asserts, was a separate and distinct covenant by itself, of what covenant was it a *token*? Was it a token of itself? or was one covenant a token of another? We would like exceedingly to see an answer to these inquiries. And, then, where were the appropriate covenant sacrifices offered? Circumcision was not itself a covenant, but a *token* of a covenant previously made. Hence, when Stephen spoke of the "covenant of circumcision"—Acts vii, 8—he meant the covenant of which circumcision was a token. And when the Lord said, "This is my covenant, which ye shall keep," he meant, "This is the *token* of my covenant, which ye shall keep," etc. And this covenant, of which circumcision was a *token*, is the one spoken of in the fourth verse, where the Lord said, "Behold my covenant is with thee;" having been made

and ratified by appropriate sacrifices in the fifteenth chapter of Genesis, it being the only covenant ever made with the patriarch by the Almighty God.

SECTION III.

THE PERMANENT CHARACTER OF THE ABRAHAMIC COVENANT CONSIDERED.

“READER, attend! ‘I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial to all generations.’ And shall not the name, the calling, the blessing, and the history of Abraham always occupy a large space in the records of God’s government of man, and in all the details of his redemption!

“Because of his unprecedented faith in God’s promises and exalted piety, he was constituted the *father of all believers*; and his whole life is made a model for all the children of God, as far as walking by faith in God’s promises is an ornament to human character.” (Christian System, p. 134.)

“The blessing of Abraham was then promised in the patriarchal age, antecedent to the Jewish national institution, and independent of it; therefore, that institution can not affect, much less disannul, the blessings promised in the covenant, confirmed before by God, respecting the Messiah, in the time

of family worship, and four hundred and thirty years before the Jewish institution began." (Christian System, p. 138.)

When Mr. Campbell wrote the above, he was not engaged in controversy against the perpetuity of the Abrahamic covenant; but had probably just read the sublime language in which its perpetually-binding character is so clearly and forcibly described, and gave spontaneous utterance to the truth. What a pity that afterward, in his debate with Mr. Rice and others, he should try to connect the Abrahamic and Sinaitic institutions together, and then to sweep them both from existence at the beginning of the new dispensation! Our object, in this place, is to show that the Abrahamic covenant was not made for any particular dispensation, but for all time.

I. The covenant provides for and proclaims its own perpetuity in the following language: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting covenant*, to be a God unto thee, and thy seed after thee," Genesis xvii, 7; "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*," Genesis xvii, 8; "And my covenant shall be in your flesh for an *everlasting covenant*," Genesis xvii, 13. But here we will be met with numerous quotations from the writings of Moses, and even from the New Testament, where the word *everlasting* is applied to things that have terminated, or will terminate in time; and even it

may be said that some things promised in the Abrahamic covenant have ended long since.

The following statement of facts, made by Dr. A. Clarke, will set this whole subject in its true light: "In all languages words have, in process of time, deviated from their original acceptations, and have been accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew עֹלָם *olam*, and the Greek $\alpha\iota\omega\upsilon$; they have been both used to express a limited time, but in general a time the limits of which are unknown; and thus a pointed reference to the original ideal meaning is still kept up.

"Those who bring any of these terms, in an accommodated sense, to favor a particular doctrine, etc., must depend upon the good graces of their opponents for permission to use them in this way.

"For as the real grammatical meaning of both words is *eternal*, and all other meanings only accommodated ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone.

"Now, the first and best writers in both of these languages apply *olam* and $\alpha\iota\omega\upsilon$ to express *eternal* in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations, taken in connection with the *ends* for which he

performs them, for 'whatsoever he doeth, it shall be forever, [יהיה לעולם, *yihyeh leolam*,] *it shall be for eternity.*' Eccl. iii, 14. *Forms and appearances of created things may change, but the counsels and purposes of God relative to them are permanent and eternal, and none of them can be frustrated; hence the words, when applied to things which from their nature must have a limited duration, are properly to be understood in this sense, because those things, though temporal in themselves, shadow forth things that are eternal.* Thus the Jewish dispensation, which, in the whole and in its parts, is frequently said to be לעולם, *leolam*, forever, and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to continue not only while time shall last, but is to have its incessant accumulating consummation throughout eternity." (See Clarke's comments at the close of Genesis xxi.)

The above remarks were not made in relation to the duration of the Abrahamic covenant, but in reference to the meaning generally to be attached to those particular terms wherever used in the sacred Scriptures; and I think it would be difficult to find a more competent witness in reference to the meaning of words, where he had no other interest at stake than the common interests of sacred and eternal truth. Taking his definitions for our guide, let us see what they prove in relation to the Abrahamic covenant.

1. The first instance in which the word *everlasting* occurs is in the seventh verse: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." We have elsewhere proven that it was not Abraham's numerous natural seed alone that was here referred to, but a still much more numerous spiritual seed, embracing all believers in Christ with their infant offspring; for "if ye be Christ's, then are ye Abraham's seed," whether Jews or Gentiles. And God's covenant, as we have previously proven, was with Abraham in behalf of these, in which he promised to be their God *forever*. Here, then, the term *olam, everlasting*, must be taken in its natural grammatical meaning; for, as the Doctor asserts in his comments on this very passage, "As the soul is to endure forever, so it shall eternally stand in need of the supporting power and energy of God," as secured in this covenant; "And as the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences *eternal*, so must the covenant be on which these are founded."

2. As the term *everlasting* can only be used in an "accommodated sense," when the object to which it is applied does "shadow forth something that is eternal," we must, therefore, understand the term *olam, everlasting*, as it occurs in the eighth verse, in connection with the land of Canaan, in this sense. It reads, "And I will give unto thee, and to thy

seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." We have before proven that the land of Canaan was a type of heaven; hence, although this possession was temporal in itself, yet it "shadowed forth something that is eternal;" and this substance thus "shadowed forth," being the principal thing which the covenant was designed eternally to secure to the spiritual seed of Abraham, a "pointed reference to the *original ideal meaning of olam is still kept up.*"

3. The third instance in which *olam*, *everlasting*, occurs is in connection with the *rite*, or *ordinance*, of the covenant, in the thirteenth verse: "And my covenant shall be in your flesh for an everlasting covenant." It "shall be in the flesh" of all of Abraham's spiritual seed, to the end of time, as a token of a covenant relation, "*shadowing forth things that are eternal;*" and hence, as all the different parts of the Abrahamic covenant either described or "shadowed forth things that are eternal," therefore, the Abrahamic covenant, in its spiritual character, remains forever binding upon both the parties between whom this solemn contract is made; and both the God of the patriarch and Abraham and his seed are forever held bound in a most solemn contract to each other.

II. A few other passages of Scripture assert the perpetuity of the Abrahamic covenant. Gen. xxii, 15-18: "And the angel of the Lord called to Abraham out of heaven the second time, and said, By

myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Let us contemplate the solemn character of the *oath* by which the covenant previously made is here confirmed. "By myself have I sworn, saith the Lord." The Psalmist refers to the above covenant and oath in the following language: "He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Psalm cv, 8-10. Every sentence here declares, in a most positive manner, the perpetuity of the Abrahamic covenant. It is "forever," "to a thousand generations," "an everlasting covenant." St. Paul also refers to it in the following language: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi, 17, 18. God's "immutable counsel" consists in his unalterable purpose to *bless* and *multiply* the seed of Abra-

ham, and through them to bless the world with a Messiah. The "two immutable things" by which this was *confirmed* to Abraham was a *covenant* and *oath*, in neither of which was it "*possible* that God should lie;" that is, fail in the smallest particular to accomplish his purpose. The *perpetuity* of the covenant could not well be described in stronger terms.

1. What is promised to Abraham under the solemnities of an oath? He says, "Blessing, I will bless thee." I will send blessings upon thee, *richly, abundantly, continually, eternally*; and "multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." How perfectly this defies all human calculation! As well might we try to number the multitude which the Revelator saw in heaven. Again: "Thy seed shall possess the gate of his enemies." By the *gate* may be meant all the strength, whether troops, counsels, or fortified cities of their enemies. To this same seed, Isaiah—lx, 12—says, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" Daniel—vii, 27—says, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And again: "And in thy seed shall all the nations of the earth be blessed." We have the authority of St. Paul—Gal. iii, 16—for applying this to our

blessed Lord, who was the *seed* through whom alone God's blessings should be conveyed to all the nations of the earth.

2. These promises can not apply to Abraham's natural seed, only as they became, and continued to be, his spiritual children, in which sense it would also embrace truly-converted Gentiles; for "they which are of faith, the same are the children of Abraham." Gal. iii, 7. Now, take a brief view of the history of the *children of Israel*, in their temporal and political character, and see whether in that relation the above promise has been fulfilled. During the first five hundred years they did not possess the first foot of land in Canaan, except what Abraham and Jacob bought and paid for, spending most of their time either in cruel bondage in Egypt, or in homeless solitude in the wilderness. True, in one instance it is said that they were as numerous as the "stars of heaven"—Deut. x, 22—and in another instance it is said that Israel "*were* many, as the sand which is by the sea in multitude"—1 Kings iv, 20. It is also true that God gave them to "possess the gate of their enemies," so far as conquering the Canaanites was concerned; but the above covenant and oath, as we have seen, secures a perpetuation of these "blessings," which we do not find in the temporal history of the Israelites. Though greatly increased in numbers and in wealth, during the reigns of David and Solomon, yet, soon after the death of the latter, the kingdom of Israel became divided, and began to decline; and after being

repeatedly conquered, wasted, and pillaged by their enemies, ten of the tribes were carried away into Assyria, and have never been heard of since, leaving but two tribes in Israel, and they soon became consolidated in one, and, after being carried into Babylon, and cruelly oppressed for *seventy years*, were permitted to return, only to become a fruitful source of contention between the surrounding nations, passing, after a bloody resistance, under the dominion of each, and in quick succession from one to the other, seldom enjoying, for any length of time, the least respite from war and oppression, till the Romans were sent upon them, and the last vestige of national freedom was wrested from them.

Micah—vii, 20—says, “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” How, let me ask, do the above historical facts and prophetic declaration agree? Who can look upon the scattered, oppressed, and degraded condition of the descendants of the venerable patriarchs, and then think of the covenant and oath of God, made to Abraham, in which he promised forever to *bless* and *multiply* his seed, and say that God is now fulfilling that covenant and oath to Abraham’s natural seed?

3. To Abraham’s spiritual seed the covenant and oath are being fulfilled every day before us. Luke i, 72–75. Zechariah says that God visited his people “to perform the mercy promised to our fathers, and had remembered his holy covenant; the oath

which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him with fear, in holiness and righteousness before him, all the days of our lives." At the ushering in of the Gospel dispensation, when the natural descendants of Abraham were about to be *cut off* from their land and national blessings, and scattered throughout all nations by their enemies, and made a *by-word* of reproach among all people, we see a man filled with the Holy Ghost, proclaiming the fulfillment of the covenant and oath which the Lord had made with Abraham, not by the advent of Messiah alone, but by its effects in "delivering" his people out of the "hand of their enemies;" enabling them to "serve him with fear, in holiness and righteousness, all the days of their lives." Instead of disfranchising his people, among the Jews, of their ancient Church privileges, valued so highly by them, they were now to enjoy them in the fullest sense specified in the covenant. The coming of Messiah, the ushering in of the Gospel, and the outpouring of the Holy Ghost, with all their blessed results, were but the fulfillment of all God had promised in his covenant and oath.

SECTION IV.

THE DIFFERENCE BETWEEN THE ABRAHAMIC COVENANT AND THE CEREMONIAL LAW OF MOSES.

THE great error of Mr. Campbell and other anti-pedobaptists, consists in regarding the Sinaitic as a final development of the Abrahamic covenant, and in supposing that both were abolished together at the end of the Jewish dispensation. We will now proceed to show that they were entirely-different and distinct documents.

1. They differ in *character*. The covenant was *elemental* and *perpetual*; while the law was *legislative*, *ceremonial*, and *temporal*. By *elemental*, we mean that the covenant contained a few primary principles relating to what God obligated himself to do for his people, and their relation and duty to him and each other. By *perpetual*, we mean that these principles were to extend through all time, and eternity also, ramifying in their progressive fulfillment into an infinite variation of duties on the one hand, and of blessings on the other.

By the *law*, we mean not the *moral*, but the ceremonial law of Moses; and by it being *legislative*, that in accordance with the constitution previously adopted, the legislative power of the Church adopted such a *religious directory* for the benefit of the Church as its present circumstances required; and by it being *temporal*, that the entire code was subject

to alteration, amendment, or abrogation by the same legislative power in the Church.

While Israel were on their journey from Egypt to Canaan, they fell into numerous grievous sins. And as the covenant was too elemental to specify with sufficient clearness and force to the groveling minds of the people what was pleasing or displeasing to Jehovah, Moses was called up into the *mountain*, and received from God himself both the *moral* and *ceremonial* law—the latter specifying, in a multitude of cases, moral and relative duties; and also containing a directory of Divine worship, binding only till Christ, the promised seed, should come, when the moral law was re-enacted by the Savior—Matthew v, 17, 18—and the ceremonial exchanged for laws more suitable to the dispensation of the Gospel—Hebrews ix, 8–14. The difference between the Abrahamic covenant and the ceremonial law of Moses, is portrayed by St. Paul—Gal. iv, 22–31—by a striking allegory, in which the spiritual, permanent, and evangelical character of the provisions of the covenant are held in contrast with the temporary, oppressive, and obsolete ceremonies of the law, by comparing the *former* to *Sarah*, the “free-woman,” and mother of Isaac, and the *latter* to “Agar,” or “Hagar,” Abraham’s “bond-woman,” and mother of Ishmael. He says, “For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which

things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, [present unbelieving Jews adhering to the law of Moses,] and is in bondage with her children. But Jerusalem which is above is free, [the Church,] which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."

Abraham's believing seed, through Sarah and Isaac, is still perpetuated and blessed, as was promised in the covenant made with Abraham. But as Hagar and Ishmael were not reckoned with that seed, and were "cast out," and in their rage persecuted the true seed, so the covenant made on Sinai with Moses constituted no part of the Abrahamic covenant, and had, like Hagar, been "cast out;" and the children of the law, who continued to adhere to it, were engaged in persecuting the true seed. Thus are the law of Moses and the covenant

made with Abraham described as distinct and separate instruments, differing widely in character.

2. They differed in *design*. We have already, at considerable length, examined the design of the Abrahamic covenant. That instrument, as we have shown, was designed to be a permanent constitution for the Church of God. All of its provisions, excepting a few temporal, conditional, and typical promises, which have ceased to be operative, continue the same through all time. We will now examine the design of the law of Moses. Rev. F. G. Hibbard, in a recent work on infant baptism, makes the following suggestions: "We are not to suppose that all the laws enumerated and enjoined in the Mosaic code took their origin at the date of that code. How many of the same were known and practiced by the patriarchs we can not tell; but that many were no more than republications of more ancient, or even primitive laws, handed down by tradition, we have the fullest evidence. Thus it was with the Sabbath day, with bloody and unbloody sacrifices, with the distinctions of clean and unclean beasts."

Moses evidently compiled, increased, and improved the Jewish code and ritual; and his object in so doing, or of the Almighty in doing it through him, is briefly stated by St. Paul—Gal. iii, 24—
 "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."
 Commenting on this passage Dr. Clarke says, "*The law was our schoolmaster. Ὁ νομος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν. The law was our pedagogue unto*

Christ. The παιδαγωγος—pedagogue—is not the *schoolmaster*, but the *servant* who had the care of the children, to lead them to and bring them back from school, and had the care of them out of school hours. Thus, the law did not teach us the living, saving knowledge, but by rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the apostle's doctrine."

Rom. x, 4: St. Paul says, "For Christ is the end of the law for righteousness to every one that believeth." On this passage Dr. Clarke remarks, "Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the real offering. . . . Christ as an atoning sacrifice for sin, was the grand object of the whole sacrificial code of Moses." A late eloquent author has said, "Sacrifices were appointed; and that wonderful course of sacrificial offerings kept in operation for so many centuries, was designed to set forth and typify Christ, 'the Lamb slain from the foundation of the world.' The seed of Abraham must be preserved distinct, because in his seed all the families of the earth were to be blessed; the Jews must not intermingle with other people, because 'of them, as pertaining to the flesh, Christ must come.' The deliverance of the Hebrew nation from Egyptian bondage was significant of another deliverance by an infinitely-higher deliverer than Moses; and the rock smitten at Horeb, from which gushed out a

stream sufficient to satiate a thirsty people in a parched land, was significant of Christ; for that rock, St. Paul says, was Christ smitten for us. And then the serpent of brass, which by Divine appointment was upraised on the top of a pole in the wilderness, that the bitten and dying Israelite might be healed, was significant of Him who, in the fullness of time, was to be lifted up 'for the healing of the nations.' These, and similar events and circumstances, encouraged the faith and strengthened the hope of the people of God from age to age, till at last all these things ripened into actual events, and the Son of God became incarnate, and lived in the world and suffered death in it. . . . And now, ye harbingers of the cross, ye may retire, for your end is fulfilled; altars, ye need no longer stream with the blood of slain victims, for 'Christ our passover' is actually offered up; and ye stars, that somewhat dimly illuminated the moral hemisphere, under the preceding dispensation, may disappear, for the 'Sun of righteousness' has burst forth upon our world, and while he is in the world, he is the 'light of the world.' And thus we see the meaning of St. Paul when he said, 'The law is our schoolmaster to bring us to Christ.'"

But the law of Moses, with its numerous sacrifices, was also designed to impress the minds of the Israelites with the purity of the character of God, and of his worship, as well as to teach them the importance of personal purity enjoyed by his worshippers.

A late anonymous author makes the following appropriate remarks upon this point: "At the period of the deliverance from Egypt, every nation by which they were surrounded worshiped unholy beings. Now, how were the Jews to be extricated from this difficulty, and made to understand and feel the influence of the holy character of God? The Egyptian idolatry in which they had mingled was beastly and lustful; and one of their first acts of disobedience, after their deliverance, shows that their minds were still dark and their propensities corrupt. The golden calf which they desired should be erected for them, was not designed as an act of apostasy from Jehovah, who had delivered them from Egyptian servitude. When the image was made, it was proclaimed to be that God which brought them up out of the land of Egypt; and when the proclamation of a feast, or idolatrous debauch, was issued by Aaron, it was denominated a feast not to Isis, or Osiris, but a feast to Jehovah; and as such they held it. Exodus xxxii, 4, 5. But they offered to the holy Jehovah the unholy worship of the idols of Egypt. Thus they manifested their ignorance of the holiness of his nature, as well as the corruption of their hearts. . . . The plan to originate the idea [of holiness] must consist of a series of comparisons. . . . In the outset, the animals of Palestine were divided, by command of Jehovah, into clean and unclean; in this way a distinction was made, and the one class, in comparison with the other, was deemed to be of a purer and better kind.

From the class thus distinguished, as more pure than the other, was one selected to offer as a sacrifice. It was not only chosen from clean beasts, but, as an individual, it was to be without spot or blemish. Thus it was, in their eyes, purer than the other class, and purer than other individuals of its own class. This sacrifice the people were not deemed worthy in their own person to offer unto Jehovah; but it was to be offered by a class of men who were distinguished from their brethren, purified and set apart for the service of the priest's office. Thus the idea of purity originated from two sources; the purified priest, and the pure animal purified, were united in the offering of the sacrifice. But before the sacrifice could be offered, it was washed with clean water, and the priest had, in some cases, to wash himself, and officiate without his sandals. Thus when one process of comparison after another had attached the idea of superlative purity to the sacrifice, in offering it to Jehovah, in order that the contrast between the purity of God and the highest degrees of earthly purity might be seen, neither priest, people, nor sacrifice was deemed sufficiently pure to come into his presence, but was offered in the court without the holy of holies. In this manner, by a process of comparison, the character of God, in point of purity, was placed infinitely above themselves and their sacrifices." (Philosophy of the Plan of Salvation, pp. 71-76.)

Thus it appears that the design of the ceremonial law of Moses was to teach the Israelites, under that

dark dispensation, the sacrificial character of Christ, the pure and holy character of Jehovah, and the purity of the worship he required; and all for the purpose of elevating, enlightening, and purifying the minds and hearts of the worshipers of the true God.

3. They differed in durability. The ceremonial law of Moses was abolished by Jesus Christ at his crucifixion, without detriment to the Abrahamic covenant, and was succeeded by the Christian code.

Mr. Campbell says, that "some eight hundred years after its establishment, Jeremiah foretold that it [the Abrahamic covenant] should be abolished, and that God should make a new covenant." Mr. C. did not tell us where in Jeremiah we could find such a prophecy; but we suppose he must refer to Jeremiah xxxi, 31-33, which reads as follows: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they brake,) although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." St. Paul quotes and explains the above passage as follows—Heb. viii, 5-10—"Moses was admonished of God when he

was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern shown to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for a second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt. . . . For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Our object in quoting both Jeremiah and St. Paul at length is, that the reader might see without difficulty what covenants are referred to by these writers, and with whom both were made.

1. The covenant called the *first*, is called so only because it was made before the one called the *second*, and not because of its being the first ever made. Jeremiah says it was the covenant made with the "house of Israel, and with the house of Judah," and not with Abraham their father; and that it was made when the Lord "took them by the hand to bring them out of the land of Egypt," which was

“four hundred and thirty years after” the covenant was made with Abraham. St. Paul is still more precise as to the date of this *first covenant*. He says it was made when Moses was in the mount, receiving directions for the building of the tabernacle. And in the first verse of the ninth chapter he says, that this “first covenant had also ordinances of divine service, and a worldly sanctuary.” There can be no doubt, I think, but that both Jeremiah and St. Paul had reference to the ceremonial law of Moses contained in the books of Exodus and Leviticus, as the *first covenant*, which was to be succeeded by a *better* one.

2. The new covenant, which all admit to be the Christian code, in which is found a better and more spiritual, and less burdensome directory of religious worship, and which did succeed this first covenant by Divine appointment, was also made “with the house of Israel, and with the house of Judah”—a very striking and forcible argument in favor of the continuance of the Church of the patriarchs in an improved form down through the Christian dispensation. Thus the reader must see, that not one particle of testimony is furnished in the above prophecy of Jeremiah in favor of Mr. Campbell’s theory that the covenant of Abraham should be abolished; but the evidence, so far as it reaches the Abrahamic covenant, is directly to the contrary. It was the covenant made with Moses while on the mount that was abolished, and succeeded by a *second*, a *new*, and a *better* covenant.

The time when it was abolished, as well as the manner, are thus described by St. Paul—Eph. ii, 15—“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;” Col. ii, 14, “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross.” And that the abolition of the law did not disannul the Abrahamic covenant, is positively asserted by the same apostle—Gal. iii, 17—“And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” Thus we have the law abolished, and a new Christian code established in its stead, but the covenant left unaffected by the change, and all its gracious and spiritual promises still secure to Abraham’s numerous spiritual seed, composed of all that are Christ’s. And here we will conclude this section, having proven, I think, in this and preceding sections, that *the covenant made with Abraham was a spiritual covenant, containing the permanent constitution of the Church of God in all subsequent ages.*

SECTION V.

THE CHURCH OF JESUS CHRIST WAS ORGANIZED IN THE FAMILY OF ABRAHAM, AND FOUNDED UPON THE ABRAHAMIC COVENANT—
HAS BEEN PERPETUATED, AND WILL BE FOREVER, AND
CONSTITUTES THE TRUE “SEED OF ABRAHAM.”

THE word *ecclesia*, commonly translated *Church* in the New Testament, is in the Old translated *congregation*, or *assembly*. Dr. Clarke says, “The word *ekklesia* simply means an *assembly*, or *congregation*, the nature of which is to be understood from connecting circumstances; for the word *ekklesia*, as well as the terms *congregation* and *assembly*, may be applied to any concourse of people, good or bad, gathered together for lawful or unlawful purposes; hence it is used—Acts xix, 32—for the mob or confused rabble gathered together against Paul. . . . The Greek word *εκκλησια* seems to be derived from *εκκαλεω*, to call out of, or from; that is, an assembly gathered out of a multitude, and must have some other word joined to it to determine its nature; namely, *The Church of God*; the *congregation* collected by God, and devoted to his service.” (See Clarke’s comments on Matthew xvi, concluding remarks.)

We have no objection to the above rule of determining the meaning of the term *ekklesia*, providing it is applied to both Testaments; for we are unwilling to give any signification to this term in the New Testament that it will not bear with equal propriety

in the Old. Instance—1 Cor. i, 2—“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints,” etc. This was the Church of God, composed of persons “sanctified in Christ Jesus,” and “called to be saints.” He, therefore, evidently uses the term *ekklesia* in its primary and spiritual signification. Well, this is all we ask in the Old Testament for this term. We admit that *ekklesia* is there sometimes used to describe Israel only as a civil or political association; for in Israel the civil and ecclesiastical governments were united. Israel was a theocracy; all of her laws, whether civil or religious, came from God; and in general, the same officers were charged with the administration of both; and the congregation of Israel was sometimes convened for political, and sometimes for religious purposes, and sometimes both: hence, it is not strange that the terms *congregation* or *Church* should sometimes be applied to Israel in its civil or political capacity. But what we intend here to prove is this, that these terms were so applied to the Israelites, as to imply that they constituted, in the highest spiritual sense of the term, the Church of Jesus Christ.

David says—Psalm xxii, 22—“I will declare thy name unto my brethren: in the midst of the congregation [Church] will I praise thee.” To show that we have rendered the above passage right, we will refer to St. Paul, who has quoted it in the same way—Heb. ii, 12—“Saying, I will declare thy

name unto my brethren : in the midst of the Church will I sing praise unto thee." And to whom the Psalmist referred by the term *Church* will be seen in the verse immediately following: "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel." The pious among the "seed of Israel," constitute the *Church*, in the midst of which the devout Psalmist promised to "praise" the Lord. And, again, in the twenty-fifth verse, "My praise shall be of thee in the great congregation: [or Church:] I will pay my vows before them that fear him." Now, if we are to determine the signification of the term *Church* by the connection in which it is used, certainly David uses it in its highest spiritual sense; for the persons to whom he applied it were his "brethren," the "seed of Israel," who "feared the Lord;" and he uses it too in connection with the highest religious devotions, which were to occur in the *Church*. Why, then, shall we not understand this term when used by David, just as we do when St. Paul uses it in relation to the "sanctified in Christ Jesus," "called to be saints," etc., at Corinth?

But let us examine a few more places, where *ekklesia* is rendered congregation in the Old Testament. Joshua viii, 34, 35: "And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before

all the congregation of Israel;" 2 Chron. xxix, 28, "And all the congregation worshiped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished." In both of the above instances, which are only produced as examples out of a vast number that might be adduced, the *congregation* is spoken of only in its religious character, engaged most devoutly in the worship of the great Jehovah according to his word.

Mr. Cruden says that "*Church* signifies a religious assembly, selected and called out of the world by the doctrine of the Gospel, to worship the true God in Christ according to his word." Now, if Mr. Cruden gives us the true primary meaning of the word *Church*, which I think no person will pretend to deny, whatever *secondary* or *accommodated* meaning he may attach to it, then certainly in the above Scriptures we have the Church of God described in the clearest possible manner; for there we have an "*assembly* selected and called out of the [Gentile] world, by the doctrines of the Gospel," as preached to Abraham—Gal. iii, 8—and "called out to worship the true God in Christ." But, in order to clear away every doubt that may linger upon this subject, we will examine each point by itself in detail.

1. The *constitution* of the Church was made, the Church organized, built up, protected, and blessed by *Jesus Christ*, the great founder and builder of the Church of God upon the earth, which St. Ste-

phen denominates "the Church in the wilderness." Acts vii, 25. We have elsewhere proven, and we need not here repeat the evidence, that it was "God in Christ" that formed and entered into the covenant with Abraham concerning his seed, which constituted "the Church in the wilderness." For further information in relation to what Christ did for that "Church in the wilderness, see Heb. iii, 1-6: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man [Christ] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. [Christ 'builded the house,' which constituted 'the Church in the wilderness.'] For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house: [that house which Christ built, and constituted 'the Church in the wilderness:;] whose house are we, [Hebrews converted to Christ,] if we hold fast the confidence, and the rejoicing of the hope firm unto the end." The plain meaning of the apostle Paul, taken in connection with the declaration of St. Stephen, is, that Christ built "the Church in the wilderness," in which Moses acted as a faithful servant, and that Christ's relation to that

Church was more honorable and glorious, because he built it, and therefore it was his own Church.

Again: St. Paul, speaking of Moses leaving the court of Pharaoh, says—Heb. xi, 26—“He esteemed the reproach of Christ greater riches than the treasures of Egypt.” Now, in what way did Moses show his esteem for the reproach of Christ in Egypt? The answer is exceedingly plain and easy after what the apostle had before written. Christ’s people, or Church, was then in Egypt, suffering reproach for Christ’s sake. And whatever Christ’s people suffer for his sake, he regards as his own suffering. “Inasmuch as ye have done it unto the least of these ye have done it unto me,” is as true when they are reproached by their enemies, as when they are “administered” unto by friends. And Moses chose to unite himself with, and become a sharer of their reproachful sufferings, rather than to enjoy all the riches of Pharaoh. Hence, he suffered “the reproach of Christ.” The same apostle, speaking of the passage of the children of Israel through the Red Sea, and through the wilderness, says—1 Cor. x, 4—“For they drank of that rock that followed them; and that rock was Christ.” So it appears that Christ “followed” his people through the sea and the wilderness, furnishing them with that “spiritual drink” which “endureth unto everlasting life,” and is figuratively called a rock, because it was from a literal rock, smitten by Moses, that they received water to drink.

Again: he says—in the ninth verse—“Neither

let us tempt Christ, as some of them also tempted," etc. Now, we have proven that the Israelites constituted "Christ's own house;" that the "reproach" suffered by this people, while in Egypt, was "the reproach of Christ," in such a sense as to imply that they were his people; that he followed the Israelites through the Red Sea and through the wilderness, furnishing them with that "spiritual water" which "endureth unto eternal life;" and the compact thus organized, "built up," blessed, and protected by Christ, is called the "Church in the wilderness," the assembly, or "congregation of the Lord," etc. From all this we gather this simple fact; namely, *The seed of Abraham constituted the true Church of Jesus Christ.*

2. Christ called Abraham and his seed out from among the Gentiles, and placed them in the land of Canaan for *religious purposes*. Heb. xi, 8-10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Every sentence in this passage goes to show the entirely-religious character of the object of Abraham's pursuit, in migrating to the land of Canaan. Moses says, "And the Lord said unto me, Arise, take thy journey before the people, that they may

go in and possess the land, which I swear unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to love the Lord thy God with all thy heart, and with all thy soul?" Deut. x, 11, 12; "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth," Deut. xiv, 1, 2; "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. . . . Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers," Deut. vii, 6-12. The above is but a brief specimen of what might be brought to establish this point.

3. The Lord Jesus Christ revealed his righteous

and holy will to this people; in which is found the best and most perfect condensed system of morals the world has ever contained, and is the very system which Christ fifteen hundred years after reaffirmed to be the system by which his Church should continue to be governed, when he said—Matt. v, 17, 18—“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” The law must be the moral law of Moses—Exod. xx—which contains ten commandments, written by the finger of God upon “two tables of stone.” The first four are supposed to have been upon the first stone, and were designed to teach man his duty to his God; and the last six, upon the second stone, to teach to man his duty to man. These ten commandments the holy prophets ramify and apply to all the various actions of human life; so that men might understand at all times what actions are pleasing and what displeasing to God.

The Savior indorses and re-establishes both the law and the expositions of it by the prophets. And thus, while the covenant contains a permanent constitution for the Church, the moral law of Moses furnishes an equally-permanent code of morals.

Christ not only re-established the moral law, but he explained its spiritual import—Matt. xxii, 37–40—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first great commandment," contained on the first table of stone. "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

4. The Lord Jesus revealed to the holy prophets, from Moses to Malachi, the principal doctrinal truths of his Gospel, a belief of which was essential to salvation. And these doctrines were further explained by Christ and his apostles in the New Testament.

So far, then, as doctrinal truth is concerned, the Church of God in the old dispensation was in possession of all the essential elements; so much so that many of them possessed an evangelical faith, which would have been creditable to a brighter dispensation.

5. The Lord Jesus furnished for his Church in the old dispensation a *directory* for religious worship, appropriate to the dispensation for which it was designed, and arranged all the paraphernalia necessary for a typical worship. A tabernacle was erected according to a plan of his own showing in the mount. A class of ministering priests were consecrated for the services of the tabernacle, and to conduct divine worship. Every animal to be offered in sacrifice, as well as the mode of offering them, was pointed out. Religious ordinances, such as the paschal supper, etc., were instituted and made obligatory upon the entire membership of his Church.

And finally, the same Lord Jesus, as supreme

legislator for the Church, abolished the law containing all these ordinances and institutions, and enacted other laws containing other ordinances and institutions, better adapted to the worship of the same Deity through the same mediator, to be observed by the same Church down through the dispensation of the Gospel to the end of the world.

Now, let the reader take all these facts and combine them together, and see if they do not prove that the *true Church of Jesus Christ was organized in the family of Abraham*, and made to consist of Abraham's seed, and placed permanently upon the Abrahamic covenant as the *charter* of its blessings and privileges.

SECTION VI.

THE PERPETUITY OF THE CHURCH ORGANIZED IN THE FAMILY OF ABRAHAM, AS FORETOLD BY THE HOLY PROPHETS.

WE will now search among the prophets, and see what opinion prevailed among these inspired men, in relation to the Church of God to which they belonged, and which had then existed since the days of Abraham.

Did they predict its overthrow, or its perpetuation and prosperity, by the coming of Messiah? They did, to be sure, predict the overthrow of the Jewish nation, polity, and city, in consequence of their prevailing wickedness and unbelief. But how was this

all to effect the covenant and Church of the patriarchs and prophets? We will commence with Moses—Deut. xxxiii, 29—“Happy art thou, O Israel. Who is like unto thee, O people saved of the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.” We will not afflict the feelings of the modern enemies of Israel, by an application of the above language to them. Let it only be applied to the hostile Gentile nations, ancient and modern, which have sought the overthrow of Israel, and you have a prophecy as truthful and immutable as God, securing victory and salvation to Israel through all succeeding time.

Isaiah—xlix, 13-17—says: “Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.”

The prophet does not speak, in the above language, of individuals, or it would go far to prove unconditional and personal election; a doctrine in proof of which it is often improperly quoted. It is

“Zion” that speaks of being “forsaken,” and to whom the Lord replies, in language pledging to her, in her corporate capacity, unchanging love, protection, and prosperity; only, however, securing personally the blessings promised to such as maintained their spiritual connection with her. And for this fidelity on the part of the Lord, the “heavens” and the “earth” are called upon to “sing” and be “joyful.”

Again: Isaiah xliii, 1-7, “But now thus said the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” Now, all this is spoken of “Jacob,” or of “Israel;”

evidently referring to the "seed" of Israel, and that, too, a *spiritual seed*, composed of such as believed in and worshiped the God of Israel, whether Jew or Gentiles, with perhaps their infant offspring. They were such as the Lord had "redeemed," and "called," and said, "Thou art mine." And this spiritual Israel God promises to preserve, though they should pass through "waters," even "through the rivers," and "through the fire"—figures indicating the severest afflictions. And her numbers were to be increased by bringing her "seed" from the "east," "west," "north," and "south," and by bringing "sons from far," and "daughters from the ends of the earth"—figures of speech indicating the most extensive ingathering of Gentiles, even those of the greatest distance from the land of Judah. Again: see Isaiah xliv, 1-5, "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Here the facts for which we contend are as plain as language can make them. It is the "seed" of "Jacob" on which the Spirit of heaven shall be "poured," and the "offspring" of "Israel" that shall be "blessed." And this *seed* shall be multiplied, not by natural births, but by pouring out his Spirit like "floods upon the ground," and causing the *seed* of Jacob to "spring up as willows among the water-courses."

Nor will it answer to say, in reply, that the prophets also predicted severe punishments upon *Jacob*, and, indeed, the entire overthrow of *Israel*. Such punishments were only threatened upon the descendants of Israel, when, by sin, they should forfeit the Divine blessing and cease to constitute the spiritual seed of Israel. But in the midst of all such threatened punishments upon the rebellious in Israel, God promised protection and prosperity to the spiritual seed of Jacob, even if Gentiles had to constitute that seed. An instance of this is found in Isaiah xlix, 18-23, "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, [Israel is to continue to exist, and to receive multitudes from afar, after her 'places' had become 'desolate,' and her 'land' was destroyed by the 'loss' of her natural 'children,'] shall even now be too narrow by reason

of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children; and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been? 'Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.'

It was to the *Gentiles* the Lord was to *look* to replenish the seed of Israel, after the loss of her national *children*. For further light upon this subject we turn next to Isaiah li, 2-6: "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people; and give ear

unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arms shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished.”

Very similar to the above is the following—Isaiah lii, 9, 10—“Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.”

Perhaps the reader may say that these prophecies all relate to the commencement of the dispensation of the Gospel, to the great and glorious revivals of religion which should then take place, and to the general ingathering of both Jews and Gentiles from all parts of the earth to the Church of Christ, as the result of those revivals. Truly, but that Church of Christ was the *Zion* of the prophet's day, composed of the seed of Jacob, and of the offspring of Israel, with Abraham and Sarah at its head; and this multiplication of members to the Church of Christ is the fulfillment of the promise to the patri-

archs, "*Multiplying, I will multiply thee.*" We will next turn to Isaiah—liv, 1-10—"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." Before quoting farther from the prophet, let me here introduce a note from Dr. Clarke on the above. He says, "The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband, is the *barren woman that did not bear, and was desolate.* She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband—see verse 6—and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original Church of God, and united with it." The prophet continues to say, "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the

reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

It would be impossible, in my judgment, to employ language that would more perfectly and unconditionally secure the *perpetuity* of the Church of the Old Testament till the end of time; for, though "the mountains shall depart, and the hills be removed, my kindness shall not depart from thee, neither shall the covenant of my peace be removed." The same prophet says—Isaiah lx, 1-5—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his

glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." When that prophecy is fulfilled, the Church, formed in Abraham's tent, on the plains of Mamre, will be in its *millennial glory*. When "the abundance of the sea," and the "forces of the Gentiles," are all converted and brought unto this Church, then truly the seed of Abraham will be equal in number to the *stars* that bespangle the blue vault of heaven. The prophet continues: "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah lx, 10-12.

I can never read the above passage without feeling thankful that I am not an *anti-pedobaptist*, and have never refused to *serve* the Church of the patriarch to the best of my ability. But again: "The

glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of those that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Isaiah lx, 13, 14. A very different name is usually given to that Church by *anti-pedobaptists*. He continues: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isaiah lx, 15. "An *eternal excellency* I will make thee." To that Church let me be attached. In the twenty-second verse he says, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Lest there should be a remaining doubt in the mind of the reader, whether these sublime predictions related to the Church in existence before our Savior came in the flesh, I will here introduce the last verses of the preceding chapter—Isaiah lix, 20, 21—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord," etc. "The Redeemer shall come to *Zion*." He shall not come to a Churchless world; he shall come to the *Zion* he had himself created; "unto them that turn from trans-

gression in Jacob;" and in doing so he shall conform to his own *covenant*, which promised the Messiah should come from the "seed of Abraham," of which this Zion was principally constituted.

And this *Zion*, to which the *Redeemer shall come*, is the "city of the Lord, the Zion of the Holy One of Israel," that was commanded to "arise and shine; for her light had come, and the glory of the Lord had risen upon her. And to whose 'light' the 'Gentiles shall come,' and 'kings to the brightness of her rising.'" And this same Zion was to be made an "*eternal excellency*," the "*joy of many generations*." And this is the "little one" which "shall become a thousand;" and the "small one," which shall be a "strong nation."

The following will show the opinion of another eminent prophet, in relation to the perpetuation and prosperity of the *Zion* of the Old Testament, under the superior blessings promised in the new dispensation. Jeremiah iii, 14-18: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to my heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: [the dispensation to which it belonged being ended:] neither shall it come to mind: neither shall they remember it; neither shall they visit it;

neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." I am aware that this prophecy is applied by some commentators to the return of the Israelites from Babylon. But when they then returned to Jerusalem, they rebuilt the temple, and reinstated the *covenant* which accompanied the ark, and revived its worship and ordinances. While in this return, the prophet assures us that "they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they visit it; neither shall that be done any more;" language indicating the entire rejection of the law of Moses as their religious directory.

After the closest attention we have been able to give to the subject, our opinion is, that God has promised a second return of the children of Israel, of which their return from Babylon was a *type*; the first being literal, but the second spiritual. And this second return of the Jews is to be produced by their conversion to Christ, which, however, will not take place till after the Gentiles shall generally have received the Gospel. And when so converted, they are to be brought into the same fold to which

their fathers belonged, and which will still exist and be open for their reception; and the same covenant that was made with their father Abraham, with all its spiritual provisions fully developed, will still embrace them. This is not only the meaning of Jeremiah in the passage quoted, but is also the doctrine taught by Isaiah—xi, 10-12—“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” St. Paul, speaking of the same subject, says—Rom. xi, 25-27—“For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.”

Thus it appears that the same spiritual compact that was organized in the house and family of Abra-

ham, acting under the Abrahamic covenant as its charter, continues to exist at the present day; and into it the Gentiles are being brought from all quarters of the globe; and into which the present *outcasts of Israel* are to be brought when converted to Christ by his Gospel; proving, as clear as language can make it, the perpetuity of the Church of the patriarchs.

SECTION VII.

WHAT CHRIST, AT HIS COMING, WAS TO DO TO THE CHURCH OF THE PATRIARCHS AND PROPHETS, WHICH HIMSELF HAD ORGANIZED IN THE FAMILY OF ABRAHAM.

JOHN THE BAPTIST, who was the forerunner, and proclaimed to the Jews the nature of Christ's mission, said—Matt. iii, 9-12—“And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. . . . Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” Now, these wicked Jews supposed that, being Abraham's natural seed, they were by that very relation entitled to all the blessings of the

Abrahamic covenant; and privileges of the Church founded upon it. They had, in fact, embraced the very doctrine "that the blessings promised to Abraham and his natural seed throughout all their generations," whether temporal or spiritual, were theirs, "without any regard to their personal character, conduct, or faith." But John, it seems, duly apprised them that God was not dependent upon them to fulfill his promise to Abraham; that he was "able of these stones [a term they usually applied reproachfully to the Gentiles] to raise up children unto Abraham." He also admonishes them that their connection with the Church of Christ must depend wholly upon their faith and piety, and not upon their natural relation to the faithful patriarch. For the "ax was already laid at the root," which was to cut down every unfruitful tree; and John was sent to make one more faithful effort to save them from this calamity. If this failed, Christ, who was shortly to succeed him, would strike the fatal blow which would sever their connection with the Church of God, and thus destroy, at least, their spiritual connection with Abraham and his seed. He also held in his "hand" a winnowing "fan," with which he would "thoroughly purge" the "floor" of his Church, taking the good to heaven, and casting the bad into "fire unquenchable."

This same doctrine is taught again by Christ himself—Matt. viii, 11, 12—"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in

the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." The term "kingdom of heaven," in this passage, can not refer to the future world of glory; because, first, those that get safely to heaven, and are, like Lazarus, "children of that kingdom," will never be "cast out into outer darkness;" secondly, those who have remained impenitent till death and the judgment, like the "rich man" in the Gospel, will not then be admitted into Abraham's bosom. Abraham assured the *rich man* that there was a great "gulf" between them, "so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence."

Hence, the term "kingdom of heaven" must refer to Christ's spiritual kingdom on earth; the "many that shall come from the east and west" are the Gentiles who shall be converted to Christ, and admitted into the Church to which the patriarch belonged, and thus "sit down with Abraham, and Isaac, and Jacob;" while the "children of the kingdom" were the Jews, born and bred members of the Church, but were to be "cast out" of it, even "into outer darkness."

In Matthew xxi, 43, after the well-known parable of the "householder," and of his treatment by the "husbandmen," Jesus says, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The "kingdom of God," in this instance, can not mean heaven, nor even the dispensation of the Gospel alone; but must refer to God's spiritual kingdom as it had existed among the Jews, to whom the parable was addressed and applied. They were to be dispossessed of this kingdom, and it given to the Gentiles, among whom it would hereafter find its subjects mostly, and subjects, too, that would "bring forth the fruits thereof."

We will now glance back at the holy prophets, and see what kind of treatment they predicted the Church to which they belonged should receive from the coming Messiah.

In Psalm lxxxix, 3, 4, the prophet says, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." No person at all acquainted with the history of David's literal descendants and throne, will pretend that these promises have ever been literally fulfilled, nor can they be. David's seed, since the coming of Christ, have fared the same fate that befell the other descendants of the patriarchs, and his throne has been cut down, never to rise again in time. These promises, then, must have a spiritual signification; they must refer to a spiritual *seed* which was to be established forever, and a spiritual throne which was to be "built up to all generations," by Jesus Christ, the offspring of David.

Jeremiah—xxiii, 5, 6—says, "Behold, the days come, saith the Lord, that I will raise unto David a

righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, *The Lord our Righteousness.*" The seed promised to David, which should be "established forever," was the "righteous branch" to be raised unto David, who should be called *the Lord our righteousness*. This seed was Jesus Christ. But how was the throne of David to be "built up to all generations," under the administration of Jesus Christ? and how was Judah to "be saved," and Israel to be made to "dwell in safety" in his day? For Jesus Christ had nothing to do with David's literal throne, nor did he protect Judah and Israel from the power of their enemies, the Romans. This whole subject, I think, will gain additional light from Isaiah ix, 6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

The points here to be settled, we present to all anti-pedobaptists in the following questions:

1. What "throne of David" did Christ, the

Prince of Peace, while on earth, occupy and establish?

2. What "kingdom" of David did Christ, the "Wonderful Counselor," "order and establish with judgment and with justice from henceforth, even forever?" To all who deny the spirituality and perpetuity of the Church organized in the family of Abraham, and to which David belonged, and over which he held a temporary government, we present the above questions, and demand an answer, that will agree with their theory, and not involve the utter failure of the above prophecies. There is, I think, but one way in which they can be consistently answered, and that way, while it maintains the truth of God, destroys the theory of our opponents.

David's jurisdiction in Israel was both temporal and ecclesiastical; it extended over both Church and state. Therefore,

1. The "throne of David" is referred to only as an emblem of spiritual elevation and power, invested for a time in David, but which Jesus Christ, the "Prince of Peace," and "David's seed," was to inherit and establish forever. And this *government*, which "shall be upon his shoulder," with its *peace*, shall *increase forever*, and be "*built up to all generations.*"

2. The "kingdom of David," spoken of, was the spiritual compact over which David's dominion extended, which was organized in the family of Abraham, and which, with the throne of David, was to

be inherited by Jesus Christ, and by him "ordered and established, with judgment and with justice from henceforth even forever." And this explains how "Judah shall be saved, and Israel shall dwell safely" in the "days" of "the Lord our righteousness."

Again—Isaiah xvi, 5—"And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Amos ix, 11, 12: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this."

Now, let us see how the apostle James explains and applies all these prophecies we have been quoting. Acts xv, 13-17: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Thus St. James applies these prophecies concerning the re-establishing, "raising up," and enlargement of the tabernacle of David to what was then taking place by the preaching of the Gospel among the Gentiles, by which hundreds of them were being converted to God and added to the Church of Christ.

Daniel—ii, 44—says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This *kingdom*, which the God of heaven was to "set up" in the days of the Roman kings, and which was destined to *destroy* them all and *stand* itself *forever*, is the *kingdom of David*, which had become broken down by the apostasy and expulsion of so many of its former subjects, the Jews; but which the Lord was to "set up," and "establish it in judgment and justice," and of its "increase there was to be no end." Now, this increase had just commenced, and the *kingdom* was being "set up," *elevated*, and *enlarged*, when St. James arose and declared the fulfillment of prophecy in the conversion of the Gentiles.

But the extent to which the kingdom was to be *elevated* and *enlarged* is thus described by the same prophet—Daniel vii, 27—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an ever-

lasting kingdom, and all dominions shall serve and obey him." Again—Zech. ix, 10—"And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Now, when these prophecies are all fulfilled, then will "all nations of the earth be blessed" by Christ, the promised seed of Abraham; and till then the immutability of the covenant is our guarantee that it will be accomplished.

Again: when all nations become Christ's, then will they all be "Abraham's seed," and "heirs according to the promise," a "father of many nations have I made thee." Thus, at least, can the promises contained in the Abrahamic covenant *only* be fulfilled, when the *heathen* are given to Christ, and the uttermost parts of the earth become his possession. We can now, too, comprehend the meaning of the apostle when he says—Romans iv, 13—"For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law." To constitute Abraham *heir of the world*, the world must, in some sense, be infallibly secured to him by promise, covenant, or oath. Now, in what place, and in what sense was the world thus secured to Abraham? In the *first place* God promised that Abraham's seed should outnumber the "stars in the heavens," and the particles of "dust upon the earth." And, *secondly*, he covenanted with him that he should be a "father of a multitude of nations." And, *thirdly*, he *swore* that,

“multiplying, I will multiply thee.” This promise, covenant, and oath, referred not to his *seed through the law only*; but it made him the “father of all them that believe;” and when the world shall believe in Christ, then shall Abraham be *heir of the world*. The believing world will be his inheritance.

Dr. Clarke, when commenting on Romans iv, 13, says, “Abraham is represented as having all the world given to him as his inheritance, because in him all the nations of the earth are blessed. This must, therefore, relate to their being all interested in the Abrahamic covenant. And every person, now that the covenant is fully explained, has the privilege of claiming, through faith, justification through the blood of the Lamb, in virtue of his original grant.” How it expands the heart of a Christian to know and feel that he belongs to a Church as old as Abraham!—one, too, that will continue to exist while the sun, and moon, and earth, and time endure, or the cycle of eternity roll!—a Church, too, as wide as the world on which we live; embracing all true believers of every age, country, and clime, ay, and their infant offspring with them!—a Church with that broad promise of Jehovah for its support—“I will be a God unto thee, and thy seed after thee!” How much this doctrine concerning the Church resembles the doctrine of a *general atonement*! How sweetly they lie together in the same heart! And what a pity that good men will sever what God hath evidently joined together! Cease to do so, my brethren. Let the

doctrine of a *limited atonement*, a Church only organized on the day of Pentecost, containing no infant children, close communion, and baptism only by immersion, which have so strong an affinity for each other, live and die in each other's company.

SECTION VIII.

THE UNITY OF THE CHURCH OF CHRIST UNDER THE JEWISH AND CHRISTIAN DISPENSATIONS.

It may be proper, at the outset, to explain what we mean by *ecclesiastical identity* or *unity*. We do not mean by it a perfect *similarity* or *sameness* in the legislation, or ordinances, or forms of religious worship; or that the same officers govern, or the same persons belong to the Church now that did under the former dispensation; or that the Church is confined to the same country now as formerly. In all these respects changes have occurred; and many of them were anticipated and provided for long before they occurred. If I were to assert that the *United States of America* was the *identical nation* that it was fifty years ago, I would not be understood to say, that no changes had occurred in the officers of the government, in the legislation, people, or face of the country. But it would be necessary to prove, and it could easily be done,

1. That the same *Constitution* which governed us

as a nation fifty years since, governs us now; and that the changes which have taken place in relation to officers, people, laws, and the country generally, occurred without any violent change in the *Constitution*; or if even a change has been made in some of the articles of the Constitution, they have been made by the constituted authorities.

2. That the same *political compact* that was organized under the Constitution continues to exist, and to act under it; and that whatever additions have been made to this compact, have been made by the constituted authorities, and without violence to the Constitution.

Well, we have proven in preceding *sections*,

1. That the covenant made with Abraham, so far, at least, as it refers to the spiritual *precept* enjoined upon Abraham and his seed, and the *promise* of a numerous spiritual seed, embracing all believers in Christ and their infant offspring, whether Jews or Gentiles, was literally and grammatically an *everlasting covenant*, which has never been repealed or altered; that although some of the blessings promised to Abraham's *natural seed* had failed to be realized by them, it was because these were promised conditionally, and they had failed to live up to the conditions; hence, the failure in these particulars did not destroy the *everlasting* character of the *covenant*.

2. Christ, who formed that covenant with Abraham, and who promised him that numerous spiritual seed, notwithstanding all the changes that have

taken place in relation to the faltering natural seed of Abraham—the changes made in the laws, ordinances, and modes of worship enjoined upon this spiritual seed promised—has preserved, perpetuated, blessed, and increased it down through both dispensations, and is to bless, govern, and increase it till Abraham, according to promise, is made “heir of the world.”

We will now proceed to examine more closely than we have done, the additions made to the Church of Christ in the New Testament, by the labors of the apostles, and show the identity of these Churches, formed in different sections of the country, with the old Abrahamic stock, or “Church in the wilderness.”

1. We will commence with the *day of Pentecost*; especially as that is the time when, *anti-pedobaptists* say, the Church of Christ was formed. But will they please to show us a *Christian covenant* introduced on that day, or previous to it, by Jesus Christ, on which the Church was founded, and in which the character and privileges of its members are defined? No, they can not do it; for none was made! Acts i, 15, we read, “And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about a hundred and twenty.”) Now, this “hundred and twenty,” I suppose, constituted the number of genuine believers in Christ which remained together after the Savior had “thoroughly purged his floor.” They therefore constituted the *seed of Abraham*,

and the Church of Christ. Hence, it was in this Church that Matthias was ordained a minister; and upon it the Holy Ghost was poured out, which caused the unbelieving Jews to "mock," etc. Now, after Peter preached that remarkable sermon which produced conviction in so many hearts, he said—Acts ii, 38, 39—"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We will here pause and inquire, What promise does the apostle Peter refer to? A *pedobaptist* would say he refers to Gen. xvii, 7: "I will be a God unto thee, and to thy seed after thee." If this be true, then Peter evidently reaffirms the Abrahamic covenant as the foundation on which the Church of Christ was still to rest, and as furnishing the very promises through which repenting sinners might look for divine mercy, as well as a visible admission to Church fellowship and privileges, in connection with their infant offspring. But an *anti-pedobaptist* would say that Peter referred to Joel ii, 28, 29: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," etc.

The only reason why they suppose he referred to Joel, is because Peter quotes the above passage in the 17th verse. Well, we will not wait for the controversy to be settled between the above parties, for

the position of the *anti-pedo* is sufficient for our present purpose. To whom, then, did the prophet Joel originally address this language? In the first verse he says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." And then, after describing the most dreadful calamities which should befall the people of Zion, he describes a day of great joy and prosperity to this same people: he says—23d verse—"Be glad, then, ye children of Zion, and rejoice in the Lord your God;" and in the 27th verse, "And ye shall know that I am in the midst of Israel; and that I am the Lord your God, and none else; and my people shall never be ashamed." And then comes the promise, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," etc. Now, this prophet was himself a member of the Old Testament Church, denominated "Israel," or "Zion." And his whole prophecy relates to her adversity, and prosperity in future days. It was to her, then, that the Lord promised to "pour his Spirit" upon all flesh; and her "sons and daughters" were to "prophesy." Now, it was very proper for Peter to apply the above promise to the *hundred and twenty* on whom the Holy Ghost fell on the "day of Pentecost;" for some of these did "speak with tongues," and prophesy; and they at the time constituted the *Zion*, or *Israel* of the prophet. And the declaration on the part of Peter, that this same promise was applicable to those repenting Jews, and to their

children, and them that were "afar off, even as many as the Lord our God shall call," only proves the perpetuity of the Old Testament Zion, with its promises, throughout the new dispensation. Acts ii, 41, it is said, "Then they that gladly received his word were baptized: and the same day there was added unto them about three thousand souls." *Added unto them!* Added unto whom? Why, evidently unto the "hundred and twenty" believers on whom the "Holy Ghost" was "poured," and who constituted the Zion to whom it was promised; this was the Church to which the three thousand were added on the day of Pentecost.

In the 47th verse it is said, "And the Lord added to the Church daily such as should be saved;" thus, evidently, recognizing the Church already in existence as the true one, to which all their young converts were *added*. And thus, on the very day when our opponents say the new covenant and Christian Church was formed, instead thereof, we find St. Peter referring either to the Abrahamic covenant direct, or to a prophecy delivered by the prophet Joel, to the *Zion* which was organized under it, promising her perpetuity and spiritual prosperity under the new dispensation, as the foundation of hope, and the source from whence to expect the forgiveness of sins, the comforts of the Holy Ghost, as well as a reinstatement in the Church of Christ by baptism, both on the part of penitent adults, their children, and of millions yet unborn, that the Lord in mercy would call by his Gospel.

But whether St. Peter refers to the promise contained in the Abrahamic covenant, or not, in the above instance, he certainly does immediately after, in Acts iii, 25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Thus he refers to their relation to the Abrahamic covenant as children, in which covenant they had a promise of Christ, as still securing to them the blessings of the Gospel of Christ; for he immediately adds—26th verse—"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Now, why this appeal to the Abrahamic covenant, if that covenant was no longer in force, and its blessings unavailable? This very appeal, though it relates to but one of its promises and the numerous blessings which it secured, clearly proves the entire instrument yet in force, and all of its spiritual blessings yet to be enjoyed.

And the apostle making this appeal to the Abrahamic covenant, so soon after referring to the promise which was unto them and their *children*, etc., together with the fact that his language agrees so much better with the language of the promise in Gen. xvii, 7, than of Joel ii, 28, renders it much more probable, in my estimation, that St. Peter referred directly to the Abrahamic covenant, when he said, "The promise is unto you, and to your children, and to all that are afar off, even as many as

the Lord our God shall call;" thus, in two instances, confirming the Abrahamic covenant as the *charter* of the Church of Christ throughout the new dispensation; at the very time, too, when we are told a new covenant was made, and a new church organized.

2. We will examine St. Paul's Epistle to the Romans.

Dr. Clarke, in his Introduction, says, "The *occasion* of writing this epistle may be easily collected from the epistle itself. It appears that the Church in this city consisted partly of *heathens* converted to Christianity, and partly of *Jews*, who had, with many remaining prejudices, believed in Jesus as the true Messiah, and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews, and from the absolute refusal of the Jews to admit these claims unless the Gentile converts became circumcised: he wrote to adjust this difficulty."

Dr. Paley says that the object of the apostle was to "place the Gentile convert upon a parity of-situation with the Jewish, with respect to his religious condition, and his rank in the Divine favor." Although the above object can be seen throughout the epistle, the apostle brings his arguments to a more direct bearing upon it in the fourth, ninth, and eleventh chapters. Having already quoted extensively from the fourth chapter, we will pass to chapter ix, 3-6: "For I could wish that myself were accursed from Christ, [expelled from his Church,]

for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel." The apostle's meaning is still plainer in the seventh and eighth verses : "Neither, because they are the seed of Abraham, are they all children : but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God ; but the children of the promise are counted for the seed."

Now, the apostle is laboring here to show this simple fact, that many of Abraham's natural children, on account of their impiety, were not counted among the seed pronounced to Abraham in the covenant. Many were of Israel that were not true Israelites. Many were the *seed* of *Abraham* naturally that were not his *children* spiritually. This was especially true when the apostle wrote, because the Savior's "ax" had been "laid at the root of the trees, and every tree that did not bring forth good fruit was hewn down," etc., leaving only such as were true Israelites connected with Israel. But, to show that God had not cast out of his Church all of the descendants of Israel, he says—Rom. xi, 1, 2—"I say then, hath God cast away his people?

God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew." And he might have joined with himself the "hundred and twenty" on whom the Holy Ghost was poured, and the thousands that were added to their number on the *day of Pentecost*, and afterward, who were the literal descendants of the patriarch, to whom probably he had reference in the fifth verse: "Even so then at this present time also there is a remnant according to the election of grace." In the fifteenth, sixteenth, and seventeenth verses, he says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree."

The apostle evidently borrows the figure of the "olive-tree" from Jeremiah xi, 16: "The Lord called thy name, a green olive-tree, fair, and of goodly fruit." And both Jeremiah and St. Paul evidently design to represent by it the Church of God as it existed among the descendants of Israel. "For if the first fruit," that is, Abraham and his early descendants, Isaac and Jacob, "be holy," that is, were wholly consecrated to God, "the lump," the ecclesiastical compact to which they belonged, "is also holy;" that is, it was the Lord's by conse-

eration; for in this sense the word *holy* is generally used by Jewish writers. "And if the root be holy," that is, the covenant engagements on which the Church rested and grew, "so are the branches," those that legitimately grew up according to the covenant engagements into which they entered in their infancy. "And if some of the branches be broken off," that is, some of the Jewish members expelled, "and thou, being a wild olive-tree," evidently referring to Gentile converts, "wert grafted in among them, and with them partakest of the root and fatness of the olive tree;" that is, brought into the same relation to the covenant and Church that the pious Jew sustains, enjoying with them all the great spiritual blessings promised and made sure to them in their covenant. "And if the casting away of them be the reconciling of the world," that is, the casting away of the unbelieving Jews, was the occasion of the riches of God's grace and goodness being communicated to the Gentile world, "what shall the receiving of them be, but life from the dead?" that is, the restoration of the Jews to the favor of God and the privileges of the Church, will be regarded by the Church as the restoration of an intimate friend to life, who had been regarded as dead. In the eighteenth to the twenty-first verses, the apostle says to these new Gentile members, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of un-

belief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." The apostle keeps up the figure. The Israelitish Church, founded upon the Abrahamic covenant, is the olive-tree with its root; the unbelieving Jews, who were the "natural branches," were "broken off;" and these converted Gentiles were grafted into the same olive-tree from which the Jews were "broken off;" and they are exhorted not to be "high-minded," but to "fear," "lest he also spare not thee." In verses twenty-two to twenty-four, he says, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?" This *olive-tree*, representing the Church from which those unbelieving Jews were broken off, is called a "*good olive-tree*," and "*their own olive-tree*," and "God is able to graff them in again." But, pray, how can he "graff them in again" if he has destroyed that *tree, root and branch*?

In verses twenty-five to twenty-seven, he says, "For I would not, brethren, that ye should be

ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, till the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Thus it appears that the word of God is pledged for the readmission of the Jews into the same olive-tree—Church—from which their fathers were excluded. But how is this readmission to take place? by circumcision? Certainly not. St. Peter readmitted the Jews into the Church of Christ, on the day of Pentecost, by baptizing them—see Acts ii, 28, 41: hence, we conclude that baptism will constitute the mode of visibly acknowledging the membership of repenting Jews, when "all Israel shall be saved," and grafted into their good old olive-tree. Now, suppose that a repenting Jew should approach an *anti-pedobaptist elder*, and, pointing him to the eleventh chapter of Romans, should request him to graft him into the good old olive-tree of the patriarchs, how would the elder manage to accomplish his request without violence to his own Christian faith on that subject? I fear that without a radical change in their views upon this subject, anti-pedobaptists will never be the honored instruments of grafting the returning Jews into "their own olive-tree."

3. We will examine St. Paul's Epistle to the Galatians, and see with what Church they were identi-

fied. At an early day Paul visited Galatia, and first planted the Gospel among the people in that province. Afterward, a certain Judaizing teacher came among them, inculcating the necessity of circumcision and obedience to the ceremonial law of Moses, as the ground of their Church relations, rights, and privileges, as well as their hopes of pardon and salvation. St. Paul labors to show, especially in the third chapter, that all *Church rights* and *blessings* are secured to believers in Christ, both Jews and Gentiles, not by the law of Moses, but by the Abrahamic covenant; hence, the drift of the apostle's argument goes to show that if justification came "by the law, then Christ is dead in vain," and "that they which are of faith," instead of those that kept the law, were the true "children of Abraham." The apostle says—Gal. iii, 6-8—"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." The idea of believing Gentiles being justified and numbered among the seed of Abraham, was by no means a new doctrine, then for the first time introduced. It was *foreseen* and provided for when the promise was made to Abraham that in his seed all nations should be blessed. "So then they which be of faith are blessed with faithful Abraham." Gal. iii, 9. Then

comes the question whether the observance of the law was not also requisite after the coming of Christ, both to secure their justification and recognition as the seed of Abraham. This question the apostle answers as follows—verses 10–14—“For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith; but the man that doth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

The law, at best, could only justify those who obeyed it, as it contained no provision for a pardon. And no person could obey it in every particular without grace through Christ; and grace could only be obtained through faith. Hence, faith in Christ, who was promised and made infallibly sure in the Abrahamic covenant, was the only medium of justification to the descendants of Abraham while under the law. But now, Christ having come agreeably to promise, and having borne the curse which the law pronounced upon all delinquents, they were no longer under either the law or its curse, but, like Abraham, who lived before the law was given, were

justified by simple faith in Christ. And this same blessing, enjoyed by Abraham before the law was given, and now by his descendants, had also "come on the Gentiles through Jesus Christ;" who also now were justified as Abraham was, by simple faith, without the deeds of the law. And now that the law was abolished, and its curse endured by Jesus Christ, and justification proffered to both Jews and Gentiles upon the simple condition of faith, the apostle proceeds to show the permanent and immutable character of the covenant in which all this was originally made sure. He says—verses 15-17—
"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

Of the covenant he says, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." How much more a covenant made and "confirmed by God in Christ!" Now, the abolition of the law, which was different in character, and so much more recent in its origin, "can not disannul" the covenant, so as to "make the promise of none effect." The apostle continues to the end of the chapter, in the same powerful and

conclusive process of reasoning, to show the temporary character of the law and the permanent and immutable character of the Abrahamic covenant. And having completely and triumphantly defended the covenant, he winds up the chapter by saying, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus is the perpetuity of the covenant, and of the Church as organized upon it, through both dispensations, clearly maintained by St. Paul, in his Epistle to the Galatians; leaving the Judaizing teacher and the anti-pedobaptist elder both refuted by the same argument.

4. We will next examine St. Paul's Epistle to the Ephesians, and see if they, too, were not identified with the Church organized among the patriarchs. St. Paul also founded the Church at Ephesus, and the same difficulty seems to have existed there, that troubled other places where the converts were partly Jews and partly Gentiles. Dr. Clarke says, "The Jews considered themselves an elect or chosen people, and wished to monopolize the whole of the Divine love and beneficence. The apostle here shows that God had the Gentiles as much in the contemplation of his mercy and goodness as he had the Jews; and the blessings of the Gospel, now so freely dispensed to them, were the proof that God had thus chosen them, and that his end in giving them the Gospel was the same which he had in view by giving the law to the Jews; namely, that they might be holy and without blame before him."

Passing over the first chapter, in which this subject is laboriously discussed, and his reasoning somewhat intricate, we pause at chapter ii, where his reasoning is brought more to a point. The apostle says—verses 11, 12—“Wherefore remember, that ye being in time past Gentiles in the flesh; . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” The paraphrase of Dr. Macknight on the above verses is as follows:

“11. Wherefore, to strengthen your sense of God’s goodness in saving you, and of the obligation he hath thereby laid on you to do good works, ye Ephesians should *remember that ye were formerly Gentiles by natural descent, who are called uncircumcised and unholy, by that nation which is called circumcised with a circumcision made with men’s hands in the flesh, and which esteems itself holy on that account, and entitled to the promises.*

“12. *And that ye were at that time without the knowledge of Christ, being by your idolatry alienated from the Jewish nation, which alone had the knowledge of his coming, and of the blessings he was to bestow, and unacquainted with the covenants, namely, that made with Abraham, and that made with the Israelites at Sinai, which promised and prefigured Christ’s coming to bestow these blessings; so that ye had no sure hope of the pardon of sin, nor of a blessed immortality; and were without the knowledge and worship of God, while in the heathen*

world." The apostle continues to say to these converted Gentiles—verses 13, 14, 15—"But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." The ceremonial law of Moses, which was the "middle wall of partition" between Jews and Gentiles, being "abolished" by Christ, believing Jews and Gentiles are united now in one Church. And this is in perfect accordance with what Christ said he was going to do—St. John x, 16—"And other sheep I have, [Gentiles,] which are not of this fold, [Jews:] them, also, I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The apostle adds—16th, 17th verses—"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." The same sentiment is continued in the 18th and 19th verses, "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." And again, in verses 20-22: "And are built [both Jews and Gentiles] upon the foundation of the apostles and

prophets, Jesus Christ himself being the chief corner-stone; in whom all the building [Jews and Gentiles] fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

Thus we find in St. Paul's letter to the Ephesians evident allusion to the *permanent* character of the *promises* made in the Abrahamic covenant; the *temporary* character of the law of Moses; and the *identity* of the Christian Church with the Jewish: in other words, the *perpetuity* of the *Church* with its *covenant* as organized in the family of Abraham. We might quote passages from Colossians and Hebrews, substantiating the same doctrines; but were we to embrace all that could be brought forward upon this point, the reader's patience would probably be exhausted: we therefore close this section.

SECTION IX.

INCONSISTENCIES OF THOSE WHO DENY THE IDENTITY OF THE CHURCH
UNDER THE CHRISTIAN AND JEWISH DISPENSATIONS.

THIS, we know, is a delicate point, in our general argument, and likely to give offense. But we can not do justice to our subject without it; and our object is not to offend, but to convince.

I. They virtually declare that the venerable patriarchs, such as Abraham, Isaac, Jacob, and Joseph;

and all the pious kings, such as David, Solomon, and Hezekiah; with all the holy prophets, such as Moses, Isaiah, Daniel, and John the Baptist, both lived and died without any visible connection with the Church of Christ; that all the ministering priests, from Aaron to Zachariah, and all the saints of the Old Testament, now in heaven, lived and died in no other than a heathen state—interested only in a graceless covenant, which proffered only temporal blessings! Now, here is a *dilemma* with two *horns*: the reader can take which he pleases; but one he must take. Either the long list of Old Testament saints, above referred to, were *Christians*, belonging to the *visible Church of Christ*, founded upon a spiritual and gracious covenant, or they were not. If the former be the fact, our doctrine is true; but if the latter be the true doctrine, then the Old Testament saints were all in a heathen state, and if saved at all, were saved as pious heathens are—through the *uncovenanted mercy of God!* Who, let me ask, is prepared for the last horn of this dilemma? No person, I trust, but such as are taught to exclude all persons from the Christian Church and communion, who have not been baptized in a peculiar form.

Pedobaptists should not complain at being unchurched along with such company. So long as we are classed along with the pious patriarchs, prophets, priests, kings, and other saints of the Old Testament, we should be perfectly satisfied with our position. We should be willing to serve God, and go

to heaven with such persons; even if we must, as a consequence, lose the opportunity of communing occasionally with our opponents by the way.

II. Our opponents generally refer to the baptism of John, to prove that *immersion* is the *only door* into the *Church of Christ*; while, in opposing infant Church membership, they say the Church of Christ had no existence till the *day of Pentecost!* Here, then, is a most singular *phenomenon*—a door erected years before the Church, to which it belonged, existed! Thousands were led by John through the visible door, but, to their utter disappointment, found no Church there till several years had elapsed! and many, who entered by the true door, never lived to see the Church erected, or to enjoy a connection with it; and therefore lived and died as Abraham and Moses did, in a heathen state, even after they had entered the true and only door into the Church of Christ!

Here, again, is a *dilemma*, with three horns, on one or other of which our opponents must hang. They must admit,

1. That the Church of Christ existed before the baptism of John, which is the same as to admit that it existed in the family of Abraham, and that John belonged to it. Or,

2. That John's baptism was not the true door into the Church of Christ, and was not Christian baptism. Or,

3. That John instituted the true door into the Church of Christ, before the Church existed; and

inducted thousands through that door, who, notwithstanding, never belonged to the Church, but died in a heathen state, after receiving regular Christian baptism!

The first, in our opinion, is the true position.

III. Close-communication Baptists say that the reason why they will not commune with pedobaptists is, because they have not been properly inducted into the Church of Christ; consequently, to administer the sacrament to *pedobaptists* would be carrying the ordinance out of the Church, to accommodate persons who refuse to enter it in due form. But if the Church of Christ had no existence till the *day of Pentecost*, then Christ was never himself properly a member of the Church of Christ; for he was not only crucified, but ascended to heaven before the day of Pentecost. He must also have instituted the sacrament out of the Church of Christ; and the apostles, to whom it was first administered, were at the time not members of the Church; for this all occurred before the day of Pentecost. Hence, our opponents must either admit that the Church of Christ existed before the day of Pentecost, and before the Lord's supper was instituted, or else say that Jesus Christ, his apostles, and the holy sacrament were all of them out of the pales of the Christian Church. They may take which horn of this dilemma they please; but one of them they must take. The first avoids all difficulty, while the last involves us in most serious inconsistencies. Error not only contradicts truth, but is inconsistent with itself.

IV. Baptism, as instituted in Matt. xxviii, 19, dates some time previous to the day of Pentecost. And whatever may have been the character and design of the baptism of John, all agree that Jesus, in the above instance, instituted the true Christian baptism; and that baptism, as he instituted it, was the regular visible door into the visible Church of Christ. But here the same difficulties cluster which we found connected with the baptism of John. Here is a Church ordinance without a Church—a door opened into the Church before the Church existed! Now, either the Church of Christ existed at the time Jesus instituted Christian baptism, or Christian baptism is not an ordinance of the Christian Church. The reader is left to choose his own position.

V. The apostles, if ever ordained by Jesus Christ to the Christian ministry, received that ordination before the day of Pentecost. Matthias was elected and ordained but one day before. Yet the Church did not then exist. Here were Christian ministers elected and ordained, and no Church in existence over which their pastoral charge extended. In this connection let me ask the following questions:

1. Is it essential that a man should belong to the Christian Church in order to be eligible to the Christian ministry? If the doctrine we oppose be correct, it is not; for the apostles were none of them members of the Church of Christ when ordained to the Christian ministry. How would it answer for

Christian Churches now to elect and ordain men to the ministry who held no connection with them? Let our opponents set us an example of this kind.

2. Is the election and ordination of Christian ministers entirely independent of the voice of the Christian Church, or are they not, to some extent, subject to the authority invested in the Church? You may answer, not while Christ, the head of the Church, was present himself to officiate. But was he present any more when Matthias was elected and ordained than he is at the present time? By the authority, then, of what Church was he elected and ordained a minister? You may answer, by the authority of the apostles. Truly; but these apostles were not yet members of the Church of Christ by your own showing; for that Church did not yet exist. The position of our opponents, therefore, excludes the Church of Christ from all authority in the election and ordination of the ministry, their practice to the contrary notwithstanding. Thus error contradicts itself.

VI. Finally, our opponents are compelled to give a different signification to the same words when found in the Old Testament, or even in the New, relating to the Church in the Old Testament, from what they do when applied to the Church after the day of Pentecost. We will here give a few instances:

1. The terms church, congregation, or assembly, when applied to the people of God, before the day

of Pentecost, signify only some kind of a civil or judicial compact. "The Jewish institution," says Mr. Campbell, "was established upon temporal and earthly promises, contained in the first promise made to Abraham." Wholly a temporal affair; but when applied to the Church after the day of Pentecost, it signifies "a religious assembly, selected and called out of the world by the doctrine of the Gospel, to worship the true God in Christ, according to his word."

2. The Church, under both dispensations, was called by the Lord, "his bride." See Isaiah lx, 5; Jeremiah xxxii, 2; Revelation xix, 7. In the former instance *Jehovah* was wedded to a temporal corporation, and in the latter to a spiritual compact; yet both described by the same name, and made to bear the same relation to God.

3. The Church, in both stages of her history, is called Christ's "own house." See Hebrews iii, 1-6. In the first dispensation we must understand by this term a mere temporal fabric; while in the last, a spiritual edifice; both, however, described by the same term, and both sustaining the same relation to Christ as "his own house."

4. The Lord calls the members of his Church, in both dispensations, "his people," "his chosen people." In the first they were only "his people" in a temporal sense; while in the last they were "his people" in a spiritual sense. Now, in order that these inconsistencies may be carried out to their fullest extent, I would suggest that some one com-

petent to the task publish two *Bible dictionaries*; one for the old and the other for the new dispensation; showing that the same terms used by Divine inspiration have one signification when applied to the Church before the day of Pentecost, and another and very different signification when applied to the Church after that period. Why is it that Christians will subject themselves to such glaring inconsistencies? Is it for the singular gratification of depriving their own infant offspring of the privilege of a visible connection with the Church of God, and of enjoying the blessings secured to them in God's gracious covenant? Singular gratification, indeed! And yet we can trace their opposition to the Abrahamic covenant, and to the "Church in the wilderness," to no other cause than a fixed and determined opposition to *infant Church membership*, acknowledged by Christian baptism.

How much good it does a Christian's heart to cut loose from all such fetters, and plant himself upon the broad and towering rock of promise as revealed in the Abrahamic covenant—"I will be a God unto thee, and unto thy seed after thee, in their generations, for an *everlasting covenant*"—and from thence look abroad upon the different tribes of God's celestial host, scattered over land and sea, dwelling peacefully each in their own tent, or acting efficiently under their own banner, and each rejoicing in the prosperity of the other!—the eye running back to Abraham, under God, as the father and head of this numerous sacramental host, and then

pushing the vision of faith forward by the aid of prophecy, and see, in each successive age, their number increasing, their glory brightening, till, crossing the Jordan of death, they reach the blessed Canaan above!

Part Second.

CIRCUMCISION WAS A RELIGIOUS ORDINANCE IN THE CHURCH OF GOD, AND, BY THE AUTHORITY OF JESUS CHRIST, WAS CHANGED IN FORM TO CHRISTIAN BAPTISM.

SECTION I.

MR. CAMPBELL'S VIEWS OF CIRCUMCISION CORRECTED, AND IT PROVEN TO BE THE RITE OF INITIATION INTO THE CHURCH OF GOD.

THE *unity* of the different parts of the Abrahamic covenant, embracing circumcision, has already been considered, and, we trust, established. The *evangelical character* of the covenant has been, we think, fully proven. Circumcision being a *token* of that evangelical covenant, must of necessity partake of its nature; and if no further proof could be adduced, this fact is sufficient to establish forever the evangelical character of circumcision.

But as the spiritual character of circumcision is an important point, and meets with the most determined opposition from all classes of *anti-pedobaptists*, we deem it important to examine this subject at length, and with all the care its importance demands. If circumcision was instituted, as our opponents say, for *temporal, civil, or political* purposes, they are in duty bound to show what interests of the above character it was designed to

subserve in Israel. The burden of proof, the reader will observe, falls here upon our opponents, and not upon us. And we are not disposed to receive, on a point of so much importance, any but positive proof.

We can not, without impiety, suppose that the God of the patriarchs would, in a covenant in which he had promised so many, and such rich and lasting blessings, at the same time impose upon the numerous descendants of these patriarchs an institution the most burdensome, painful, and inconvenient, without subserving some great and general interest, by its observance, in Israel.

I. We will now attend to the best statement of facts and array of arguments that can be brought by the opposition.

Mr. Campbell, who is a leader on this subject, says, "This next covenant growing out of the first promise, [keeping up his idea of two or more covenants,] is made especially for the sake of ascertaining, by a fleshly mark, the natural offspring of Abraham, and guaranteeing to them the particular blessing conveyed to Abraham by the covenant concerning the inheritance, and also as to the time of its institution, one year before the birth of Isaac; it occasioned a remarkable difference between Ishmael and Isaac, though sons of the same parent—the former being the son of his uncircumcision, the latter of his circumcision, though both circumcised themselves, Ishmael in his thirteenth year, and Isaac on the eighth day." (Debate between Campbell and Rice, p. 291.)

Again he says, "God is determined to identify and preserve this flesh, commanding fathers to brand their sons before they knew any thing about it, while they were yet as passive as a stone, that the world might recognize it, and know that God keepeth covenant and mercy forever, and that his word standeth fast for a thousand generations." (Debate between Campbell and Rice, p. 308.)

1. Mr. Campbell says circumcision was instituted "especially for the sake of ascertaining, by a fleshly mark, the natural offspring of Abraham;" but, unfortunately for this assumption, as has already been proven, others beside the *natural offspring* of Abraham were circumcised. The son of the "stranger," as well as the natural offspring of Abraham, was to be circumcised. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised. . . . One law shall be to him that is home-born, and to the stranger that sojourneth among you." Exodus xii, 48, 49. And the history of the Jews abundantly shows that thousands of Gentiles were converted to the Jewish faith, and were identified with the natural seed of Abraham, each bearing the same "fleshly mark." How, then, could circumcision aid in "ascertaining the natural offspring of Abraham?"

2. He says that circumcision was "the guaranteeing to them the parental blessing conveyed to Abraham by the covenant concerning the inheritance," meaning, I suppose, the land of Canaan.

And yet, although they all were circumcised, not one of the natural descendants of the patriarchs possessed a foot of land in Canaan, but what they paid for, for the space of near five hundred years; and, although no complaint was ever made of their not being circumcised, yet, about seven hundred years after their settlement in Canaan, ten of the tribes were carried captive into Assyria, and have never returned or possessed their land unto this day. And again: although we hear no complaint upon this subject, the tribes of Judah and Benjamin were carried away captive to Babylon, where they remained "seventy years" deprived of their "inheritance." Furthermore, the Jews were never more strict in the observance of this *rite* than when the *Roman army* invaded their country, destroyed their city and temple, overthrew their national polity, and left a million of their inhabitants dead in their streets, while they sold into slavery about ninety-five thousand more, who have never since returned to their inheritance, their land being possessed ever since by the Gentiles. How, then, was circumcision "the guaranteeing to them of the inheritance," when they have so faithfully observed this painful duty, and yet have been deprived of their land? We would suggest whether it was not in consequence of failing to "walk before God," as enjoined by the covenant of which circumcision was a "token," which deprived the seed of Abraham of their inheritance?

3. He says that circumcision "occasioned a re-

markable difference between Ishmael and Isaac, though sons of the same parent—the former being the son of his uncircumcision, the latter of his circumcision, though they both circumcised themselves.” A more confused and contradictory sentence could not well be written than the above. How circumcision could cause Ishmael to be the son of his—Abraham’s—*uncircumcision*, and Isaac to be the son of his circumcision, both having circumcised themselves, is something rather beyond our comprehension. The above serves only to show how utterly impossible it is for anti-pedobaptists, denying the spiritual design of circumcision, to furnish any satisfactory reason for the entailment of this institution upon the posterity of the Jewish patriarchs by the Almighty God.

II. We will now show the important religious interests subserved by circumcision. The visible Church of God was organized for the especial benefit of those who are invisibly connected with Christ, and sustain to him a justified relation; and so far as it is possible such persons should be connected with the Church visibly, so that their connection with Christ’s *body* may be seen and known of all men, by the world as well as the Church. But, in order that this connection with the Church may be known, there must be some specified *form* of publicly and visibly receiving them as members. Now, we do not claim that circumcision, or any other Church ordinance, can bring the receiver into a justified state; but that such as were already in that state were to

be circumcised as a visible acknowledgment of Church relation and privileges: hence it is said of Abraham, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Romans iv, 11. And thus, too, his children were to be circumcised, at an age when they all sustained a justified relation to Christ—a relation which Christ declares all little children sustain, when he says, "Of such is the kingdom of heaven." The Lord says, "He that is eight days old shall be circumcised;" "Every man-child among you shall be circumcised;" "And the uncircumcised man-child shall be cut off from his people; he hath broken my covenant."

To be *cut off* simply means excision from the Church, or congregation of the Lord, as will be seen by consulting Exodus xii, 15; Num. xv, 30; xix, 13; Exodus xxx, 33, 38; Lev. vii, 20, 21, 25, 27; xvii, 4, 9; xix, 8: so that even the natural children of Abraham were not to be visibly acknowledged as members of the Church, or congregation, of the Lord, without the reception of the rite of initiation. The idea of being born into the Church has no authority from Scripture, as no child had a right to Church privileges on account of being born of believing parents till circumcised.

Again: the "stranger"—not of Abraham's natural seed—with his infant offspring, upon giving evidence of possessing the requisite spiritual qualifications for membership, must be circumcised. The covenant reads, "He that is born in thy house, or

bought with money of any stranger which is not of thy seed," Gen. xvii, 12; "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and to the stranger that sojourneth among you." Exodus xii, 48, 49. The passover being a sacrament of the Church, designed, at the same time, to remind them of their deliverance from Egypt, and to typify the Savior yet to be crucified and slain for sinners, was strictly reserved for the benefit of the members of the Church: hence all persons wishing to enjoy these Church privileges must be regularly inducted into the Church by circumcision.

Maimonides, a learned and ancient Jewish writer, says, "The second sort of converted Hebrews were called *Proselytes of Justice*. They were so called because they embraced the whole law of Moses, and engaged themselves to live holy and justly; and they, therefore, had the rank and privileges of natural Jews. In order to become proselytes of justice there were three things to be performed, the first of which was circumcision. The blood that was spilt in the performance of this was called the blood of the covenant; and these new converts were thought to be children of it. And as to the necessity of it, the command of God to Abraham is very express: circumcision was, as it were, the seal

which sealed the covenant which the proselyte entered into with God. The second ceremony was washing, or baptism, which must have been performed in the presence of at least three Jews of distinction.

“At the time of the performance of it, the proselyte declares his abhorrence of his past life, and that it was neither ambition nor avarice, but a sincere love for the law of Moses, which prevailed on him to be baptized. And he was then instructed in the most essential parts of the law of Moses. He promised, at the same time, to lead a godly life, to worship the true God, and to keep his commandments.” (See Manners and Customs of the Ancient Israelites.)

From the above it will be seen :

1. That the Gentile proselyte was required to renounce all worldly or temporal motives upon his reception into the Church of Israel. This shows conclusively that Israel was not merely a temporal compact, nor was circumcision wholly a temporal ceremony.

2. Religion and religious privileges were the only motives which were allowed to incline them to the reception of this ordinance. “It was neither ambition nor avarice, but a sincere love for the law of Moses, which prevailed on them.”

3. The preparatory instruction was all of a religious character.

4. The pledges were all religious. The candidate was required to “declare his abhorrence of his

past life, to profess faith in the law of Moses, and engaged to live holy and justly," and promised to worship the true God, and to keep his commandments.

5. Upon receiving circumcision and baptism, they were supposed to sustain precisely "the rank and privileges of natural Jews." But certainly these ordinances could not constitute Gentiles the natural children of Abraham; they could only become his spiritual seed, and thus stand in the same spiritual relation to Abraham and the covenant, of a natural Jew. Indeed, they were "thought to be children of the covenant."

6. The first and principal ordinance by which this rank of a natural Jew and child of the covenant, was publicly and visibly acknowledged, was circumcision; and the "blood that was spilt in the performance, was called the blood of the covenant;" and "circumcision was, as it were, the seal which sealed the covenant with the proselyte."

7. The infant children of these converted Gentiles were circumcised with their parents, and upon the faith and pledges of their parents, just as though they were the children of Jewish parents. To believers, and their infant offspring, whether Jew or Gentile, was the ordinance of circumcision administered as a *rite of initiation* into the Church of God, and by which their right to Church membership and privileges was secured. And without the reception of this ordinance, neither Jew nor Gentile, nor their children, were regarded as mem-

bers, or entitled to the religious privileges of the Church of God.

III. But here a most formidable objection meets us—one which, in some minds, will overthrow all the testimony we have brought, or can bring, to prove that circumcision was a rite of initiation of believers and their children into the Church of God. We will give the objection in the language of Mr. Campbell: “Males only were the subjects of circumcision. All females were excluded from the blessings, if blessings they were, in the sign of whose flesh a man was clothed. I argue that there were no spiritual blessings in circumcision, else females had not been at all excluded. The God of Abraham never would, by a covenant seal, exclude them from spiritual blessings—from any thing tending to their sanctification and salvation. Baptism certainly has not come in the room of circumcision in this particular.” (Debate between Campbell and Rice.)

1. In replying to the above, we would say, it is not claimed that there were any “blessings in circumcision,” itself considered. And this fact must have been known to Mr. C. Pedobaptists do not generally rely upon religious ordinances of any kind to bless them. They only regard these as types, or figures of good things promised in the covenant to which they belong, and as furnishing externally and visibly a legal evidence of their right to the “spiritual blessings” specified in the covenant. Circumcision, therefore, only contained “spiritual

blessings," so far as it secured to the candidate the right to the "spiritual blessings" promised in the Abrahamic covenant.

2. Although females were not circumcised, yet females did, through their male relatives, as representatives in this matter, conform to this ordinance, so as to be legally entitled to membership in the Church of God, and to the "spiritual blessings" enjoyed by that Church, and secured to them by the covenant on which it was based.

We have a very good parallel, from which to draw an illustration, in our state and national government.

Females are subjects of this government. Their persons, property, and rights are protected by it; their civil and religious privileges are secure under it, and they are numbered in the general census when taken. And yet females never take an oath of allegiance to the government, and never vote for its officers, nor are they themselves eligible to office. They are, in these particulars, represented by their male relatives. And so it was in the Church of God under the old dispensation. Abraham was required to circumcise himself and his son, and to instruct, govern, and represent that son in the Church till old enough to be himself responsible to represent his wife and daughters in the Church, so as to secure their membership, and entitle them to its blessings and privileges without circumcision. In all heathen countries the female is the slave of the father first, and of the husband next. In no

instance is she allowed, either in civil or religious privileges, to stand upon a level with her male relatives. It was the design of the Creator in the establishment of his Church to elevate mankind by its agency, civilly, morally, and religiously; and especially to do so with females, who, it seems, stood more particularly in need of elevation. But all such improvements must of necessity be gradual. Hence, the Jewish dispensation stands about midway between heathenism, with which it was preceded and surrounded, and the Gospel dispensation, with which it was succeeded. And hence, all the ordinances and institutions of Judaism contemplated the gradual elevation of mankind from the exceedingly low and wretched condition in which they had previously lived, to a state preparatory to the dispensation of the Gospel. And when the Gospel dispensation succeeded to Judaism, her ordinances and institutions were modified for the purpose of giving a still higher scale of character to mankind than they had ever before enjoyed. And as this dispensation continues, that elevating process will continue.

Females were elevated under the Jewish dispensation very far above their sex in the surrounding heathen world, although they were dependent upon their male relatives to represent them both in Church and state, and through whom they enjoyed all the blessings of a Church relation, as well as civil privileges in the government.

Females, therefore, were not, as Mr. Campbell

asserts, excluded from the "spiritual blessings of circumcision." They enjoyed all the blessings, without any of the burdens of this ordinance.

3. As the Gospel dispensation was designed to elevate the members of the Church of God, and especially the female members, and to make them more responsible personally for their privileges in the Church, it was important that the ordinance of initiation should be changed in form, so that both sexes could personally receive it. Hence the substitution of baptism instead of circumcision. So that the objection so often raised by anti-pedobaptists, and the one on which they mostly rely, when fully understood, turns directly against them, and furnishes us with an obvious reason for the change. But we must pay our respects to Mr. Campbell once more on this point, for it is one to which he clings with great pertinacity. He says, "Circumcision was not the door into any Church or religious institution. It was no initiatory rite into any moral institution. The Ishmaelites, and Edomites, and many other nations by Keturah were circumcised. Into what Church did they enter? The Jews were members of the politico-ecclesiastico Church by natural birth. Circumcision was no initiatory rite or door to them. But none can enter Christ's Church unless 'born again'—'born from above.' How, then, are the two Churches identical?"

(1.) Mr. Campbell asserts that "circumcision was not the door into any Church or religious institution," because "the Ishmaelites, and Edomites, and

many other nations by Keturah were circumcised;" and then asks, "Into what Church did they enter?"

I answer, without hesitancy, that Ishmael and Ezra entered the *Church of God*, instituted by "God in Christ," in the house and family of Abraham. And from what we can learn of their moral and religious character, they were, at the time, among its brightest ornaments, believing in, and worshipping, with their venerable father, the God of the patriarchs; and although their descendants apostatized into the grossest idolatry, retaining only the initiatory sign, and were evidently disowned of Heaven, and cast out of his Church, this was no more than what happened to thousands of the descendants of Isaac, and of Israel, and has happened a thousand times among baptized Christians under the dispensation of the Gospel; for circumcision, no more than baptism, can constitute a person a member for life, in the Church, unless his moral and religious conduct corresponds with the requirements of the Abrahamic covenant, which were, to "walk before God" and "be perfect."

(2.) Mr. Campbell was very unfortunate in asserting that "the Jews were members of the politico-ecclesiastico Church by natural birth"—unfortunate, because it is not true. The covenant says, "And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." Gen. xvii, 14.

No one, whether Jew or Gentile, infant or adult, was entitled to the privileges of the Church till he

was circumcised. And if even the son of believing Abraham was not circumcised, he was to be "cut off from his people." Where, then, was *membership by natural birth?*

(3.) But the most unhappy assertion of all was, that "circumcision was no initiatory rite into any moral institution." What, does he not consider the "Church in the wilderness," built by "God in Christ," requiring its members to "walk before God and be perfect," and to whom was given the *moral law*, the purest rule of life ever given to man, not a *moral institution!*

But perhaps he did not mean to say that the "congregation of the Lord" was not a moral institution, but that circumcision was not the "initiatory rite into this moral institution." But if so, we would ask, what was the initiatory rite into it? For even a "politico-ecclesiastico Church," without any *initiatory rite*, would be a strange affair. If circumcision was not that *rite*, why did he not show what it was? This was impossible; for no other institution of the Old Testament bears any such relation to the "Church in the wilderness."

But we think the evidence already adduced sufficient on this subject. Circumcision was the *rite of initiation* into the Church of God from its formation down to the commencement of the new dispensation.

SECTION II.

CIRCUMCISION WAS A "TOKEN" OF A COVENANT RELATION WITH GOD; A "SIGN" OF INWARD PURITY; AND A "SEAL" OF THE RIGHTEOUSNESS OF FAITH.

CIRCUMCISION subserved a variety of important religious purposes, a few of which we will now describe.

I. It was a token of a solemn covenant relation to God: "And it shall be a token of the covenant betwixt me and you." Gen. xvii, 11. The solemn import of the token depends upon the grave character of the subjects and interests in reference to which the high contracting parties bound themselves in the covenant. These subjects are presented in detail in Part I, Sec. II, of this work. Other instances are on record of *covenants*, with their appointed *tokens*, calculated to illustrate this. Thus, when the Lord had drowned the world with a flood of water, he appeared to Noah, and said, "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. ix, 11-13. Here the Lord obligates himself in a most solemn covenant

made with Noah, not again to "cut off all flesh by the waters of a flood;" and his "bow in the cloud shall be a *token*" of the above covenant engagement. And, whenever the glittering rainbow is seen, by the descendants of Noah, encircling the heavens, it *betokens* to them the faithfulness of a covenant-keeping God. And so in the Abrahamic covenant, as developed in the seventeenth chapter of Genesis. In this covenant we have seen,

1. A *precept*, obligating Abraham, and whoever else should stand in the same relation to it, to "walk before God" and to "be perfect."

2. A *promise*, obligating the "Almighty God" to be the God of Abraham, and of his seed forever, etc., specifying various things embraced in the promise.

3. A *rite*, betokening to Abraham and his seed, on whom this token was forever to be found, the above solemn engagements. In a subsequent period in their history, we see the "blood" sprinkled upon the "door-posts" of the tents of Israel, furnishing a "token" of God's engagement to *pass over* the camp of Israel, in the destruction of the first-born of Egypt.

In each of the above cases, the subjects, or interests, about which the covenant is made, determine the character, both of the covenant and of its *token*. If these interests are temporal, civil, or spiritual, the token must be of the same nature. Therefore, as the interests embraced, both in the *precept* and *promise* of the Abrahamic covenant, are of the

highest spiritual character, so must the token, also, be of the highest spiritual nature.

II. It was a *sign*—an outward sign in the flesh—of inward holiness of heart. Hence, St. Paul says, “he [Abraham] received the sign of circumcision,” etc. The term sign is so familiar to the Bible student as scarcely to need an illustration. In revealing his will to man, God accommodated himself to man’s weakness, by employing the most striking and appropriate figures, or signs of heavenly things; thus presenting to our minds his spiritual truth, by descriptive temporal things. This is especially true of the Old Testament Scriptures.

And indeed nearly all of the religious ordinances and worship of the Old Testament were typical, or figurative, of good things promised to the faithful. Now, we find that holiness of heart, such as was enjoined upon Abraham and his seed, in the *precept* of the covenant, was frequently urged upon the congregation of Israel, through the means of circumcision, its divinely-appointed sign. “Circumcise therefore the foreskin of your heart, and be no more stiff-necked.” Deut. x, 16. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live.” Deut. xxx, 6. An ancient Jewish author has said, “Circumcision is a divine *sign*, which God has placed on the member of concupiscence, to the end that we may overcome evil desire. (Liber Cosri, Part I, C. 115, p. 70.)

In the above Scriptures Moses describes a very high state of Christian holiness, a complete change of the heart, that they might "be no more stiff-necked," as well as the filling the heart with divine love, so that they could "love the Lord their God with all their heart, and with all their soul," and that they might "live" *spiritually* here, and *eternally* with God hereafter. And all this is denominated "circumcising the heart," etc., simply because circumcision was its divinely-appointed covenant *sign*. The familiar manner, too, in which the term is used, without explanation, shows how perfectly well the descendants of the patriarchs understood the import of this *sign* in their flesh. It was not to designate them as Abraham's natural seed, but to remind them of the holiness of heart and life of which it was the appropriate *sign*. Jer. iv, 4: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." Circumcision could not change the heart, nor turn away Divine wrath, or save the inhabitants of Judah or Jerusalem; but the grace of God upon the heart could do all this, which grace was then at their command; hence, the term *circumcise* is here again used in its true figurative sense, as a sign of inward holiness. Romans ii, 28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew,

which is one inwardly; and circumcision is that of the heart." Christians in all ages have been prone to rest in outward ordinances, and to neglect the inward grace of which they are but the sign. This was the condition of the Jews in the days of Christ and of his apostles. Hence the admonition in the above passage, and the effort to direct the attention of the Jews through the sign to the spiritual substance signified. And other similar efforts were made by the same apostle—Colossians ii, 11—"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." As Dr. Clarke says, "All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ." Enough testimony, I trust, has been produced to show that circumcision was not only an outward sign in the flesh of Abraham, directing his attention to the inward holiness, by the possession of which alone he could be enabled to "walk before God and to be perfect," but also to show that it was a "sign" of the same in the flesh of all his seed.

III. It was a *seal of the righteousness of faith*. Romans iv, 11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised." Genesis xv, 6, we read, "And he [Abraham] believed in the Lord, and he counted it to him for righteousness." Abraham was accounted righteous before God in consequence of his faith in God, as much

so as though he had never sinned. And then in Genesis—xvii, 26—after the covenant was made, confirmed, and explained to him, Abraham, as a believer in God, received the rite of circumcision, not only as a *rite* of initiation to Church privileges; a *token* of a most solemn covenant relation to God; a sign of inward holiness; but also as a seal or confirmation of the previous faith by which he was accounted righteous.

A celebrated Jewish rabbin, in the book of Zohar, as quoted by Ainsworth, gives the following account of circumcision as a seal, not only as applied to Abraham, but also to his seed. “At what time a man is sealed with this holy seal, [of circumcision,] thenceforth he seeth the holy and blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? By the breath of God they perish—Job iv, 9—because this seal of the holy blessed God was not kept. But if he be worthy and keep it, the Holy Ghost is not separated from him.”

1. The candidate must be “worthy;” that is, righteous. If an adult, he is made righteous through faith in God. If a child, he is made righteous without faith, through Christ’s atonement and grace.

2. If *worthy*, the “holy soul is united to God,” and by faith “thenceforth he seeth the holy and blessed God properly,” and the Holy Ghost is not separated from him. And circumcision was the “holy seal” of this righteousness.

In closing this section we will invite the close attention of the reader to the following important facts:

1. It has been proven that the Abrahamic covenant provided for its own *perpetuity*, including its *rite*. Genesis xvii, 13: "And my covenant shall be in your *flesh* for an *everlasting* covenant." In the flesh of Abraham's spiritual seed, embracing all believers in Christ, and their infant offspring, must the token of God's covenant with Abraham *forever* be seen. The God of Abraham obligates himself here never to abrogate that token, and Abraham's seed are never to neglect its observance; it "shall be in your flesh for an everlasting covenant."

2. Although circumcision was appointed as the *form* of that token at the time the covenant was made by the high contracting parties, yet it is not said that circumcision should be the *form* of this token forever. The same authority, therefore, that made the covenant and appointed circumcision its *token*, could change so as to improve the *form* of the *token*, but could not disannul either the covenant or its token. The token, in some *form*, must continue with the covenant through all time; so that all of Abraham's spiritual seed can have it in their flesh for an *everlasting* covenant.

3. Inasmuch as circumcision was laid aside by the authority of Christ and his apostles, some other and more appropriate *form* of the covenant must have, by the same authority, succeeded it. The truth, the covenant, and oath of God require either

the continuance of the old form of the token, or in its stead a better one.

4. If Christian baptism does not succeed circumcision as an improved *form* of the token of the everlasting covenant, what ordinance now in practice among the spiritual seed of Abraham has taken its place? And by what means can Abraham's seed show the token of their covenant relation to God in their flesh? We demand an answer to this inquiry.

5. It will not answer to cavil, as our opponents sometimes do, by pointing to the differences existing between these two forms of the token. Mr. Campbell presents sixteen particulars in which circumcision and baptism differ. But differing in a thousand little particulars does not prove that the one does not succeed and take the place of the other, answering in a few general particulars the same ends and signifying the same things that the other did. Why, let me ask, should a change be made, if the one that succeeds must, in every particular, resemble the former? Why not continue the old one? We have supposed that it was because circumcision was, in many respects, an unsuitable institution to accompany the Gospel throughout the world; that it was succeeded by one much more appropriate, and, therefore, in some respects, differing from its antecedent. If so, where, then, is the propriety of so much harping upon the difference between the two ordinances. It looks very much like an effort to draw attention from arguments that

are unanswerable. But we can not devote further time to this point in the general argument, and shall close by simply reminding the reader that we have presented very important spiritual interests subserved by circumcision, thereby establishing its spiritual character and design.

SECTION III.

PROSELYTE BAPTISM AND THE BAPTISM OF JOHN CONSIDERED.

THE origin of proselyte baptism is very much veiled in obscurity; the Jews, however, claim that the practice among them was very ancient, probably from Moses.

I. The first Scriptural baptism on record, is the baptism of the Israelites, and is thus described by St. Paul: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Corinthians x, 1, 2. Mr. Wesley explains the second verse thus: "*And were all, as it were, baptized unto Moses*—initiated into the religion which he taught them." Dr. Clarke says, "Rather *into Moses*—into the *covenant* of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, as Christians

receiving Christian baptism are said to be baptized *into Christ*, and are thereby brought under obligation to keep the precepts of the Gospel." (Comments on 1 Corinthians x, 1, 2.) Thus was the whole congregation of Israel, male and female, parents and children, baptized at once *into Moses*.

II. Different baptisms were instituted by Moses while in the wilderness, and subsequently practiced by the Israelites. St. Paul thus speaks of them: "Which stood only in meats and drinks, and divers washings"—*βαπτισμοις*, *baptisms*. These baptisms were, some of them, religious, and some of them were only designed for cleanliness and health. But none of them constituted the true proselyte baptism, so long and so frequently administered among the Jews to Gentile converts.

III. Moses says, "One law shall be to him that is home-born, and to the stranger that sojourneth among you." Ex. xii, 49. Israel was initiated into the Abrahamic covenant by circumcision, and into the religion of Moses by baptism in the cloud, after which she offered sacrifices. Hence, as the same law must be applied to the "stranger," all converted Gentiles were from this time both *circumcised* and *baptized*, confirming both by a *sacrifice*. These facts are recorded by Maimonides, the great interpreter of Jewish law, as follows:

"Israel was admitted into the covenant by three things; namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt; as it is said, None uncircumcised shall eat of the passover.

Baptism was in the wilderness, before the giving of the law, as it is said, Thou shalt sanctify them to-day and to-morrow, and let them wash their garments. . . . And so in all ages, when a Gentile is willing to enter into a covenant, and gather himself under the wings of the majesty of God, and take on him the yoke of the law, *he must be circumcised, and baptized, and bring a sacrifice*, as it is written, 'As you are, so shall the stranger be.' How are you? By circumcision, and baptism, and bringing a sacrifice. So also the stranger, [or proselyte,] *through all generations; by circumcision, and baptism, and bringing a sacrifice.*"

Again, he says, "The second sort of converted Hebrews were called *Proselytes of Justice*. They were so called, because they embraced the whole law of Moses, and engaged themselves to live holy and justly; and they, therefore, had the rank and privileges of natural Jews. In order to become proselytes of justice, there were three things to be performed; the first of which was circumcision. The blood that was spilt in the performance of this was called the blood of the covenant, and these new converts were thought to be children of it. And as to the necessity of it, the command of God to Abraham is very express: circumcision was, as it were, the seal which sealed the covenant with the proselyte entered into with God. The second ceremony was washing, or baptism, which must have been performed in the presence of at least three Jews of distinction. At the time of the perform-

ance of it, the proselyte declares his abhorrence of his past life, and that it was neither ambition nor avarice, but a sincere love for the law of Moses which prevailed on him to be baptized," etc. (Manners and Customs of the Ancient Israelites.)

"Whenever any heathen will betake himself and be joined to the covenant of Israel, and place himself under the wings of the divine Majesty, and take the yoke of the law upon him, voluntary circumcision, baptism, and oblation were required; but if it be a woman, baptism and oblation. That was a common axiom, אין נר עד שימול ויטבול—no man is a proselyte till he be circumcised and baptized." (Jevamoth, fol. 46.)

"They assert that an infinite number of proselytes, in the days of David and Solomon, were admitted by baptism. The Sanhedrim received not proselytes in the days of David and Solomon; not in the days of David, lest they should betake themselves to proselytism out of a fear of the kingdom of Israel; not in the days of Solomon, lest they might do the same by reason of the glory of the kingdom. And yet abundance of proselytes were made, in the days of David and Solomon, before private men: and the great Sanhedrim was full of care about this business; for they would not cast them out of the Church, because they were baptized." (Maimonides Issure Biah, C. 13.)

Dr. Lightfoot, speaking of John's baptism, says: "But yet the first use of baptism was not exhibited at that time; for baptism, very many *centuries* back,

had been both known and received in most frequent use among the Jews; and for the very same *end* as it now obtains among *Christians*; namely, that by it proselytes might be introduced into the Church; and hence it was called טבילת נדית, *baptism for proselytism*, and was distinct from טבילת נדה, *baptism, or washing from uncleanness.*" (See the Babylonian Talmud in Jevamoth.)

Again, he says, "You see baptism inseparably joined to the circumcision of proselytes. There was, indeed, some little distance of time; *for they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound, but certain baptism ever followed.* We acknowledge, indeed, that circumcision was plainly of Divine institution; but by whom baptism, which was inseparable from it, was instituted is doubtful. And yet, it is worthy of observation, our Savior rejected *circumcision*, and retained the appendix *baptism*; and when all the Gentiles were now to be instructed into the true religion, he preferred this proselytical introductory—pardon the expression—unto the sacrament of entrance into the Gospel. One might observe the same almost in the *eucharist*. The *lamb* in the passover was of Divine institution, and so indeed was the *bread*; but whence was the wine? But yet, rejecting the *lamb*, Christ instituted the sacrament in the bread and wine." A very appropriate and striking parallel, indeed.

The same author, speaking of the difference between the Jewish baptisms for cleansing, and this

proselyte baptism, says, "If you compare the washing of polluted persons prescribed by the law with the baptism of proselytes, both that and this imply uncleanness: however, something different; that implies *legal* uncleanness, this *heathen*, but both polluting. But a proselyte was baptized not only into the washing away of that Gentile pollution, nor only thereby to be transplanted into the religion of the Jews, but that, by the most accurate rite of translation that could possibly be, he might so pass into an *Israelite* that, being married to an Israelite woman, he might produce a free and legitimate seed, and an undefiled offspring." (See Clarke's comments at the end of Mark.)

1. We learn from the above the most probable origin of proselyte baptism—it is clearly traced back to Moses, with whom it most likely originated—to bring Gentile proselytes into the same relation to the religion of Moses, that the Israelites were brought by being baptized unto Moses.

2. That baptism accompanied circumcision from Moses to Christ as the associated *rite of initiation, covenant token, sign, and seal*, and for these purposes was administered especially to females, to whom circumcision was not applicable.

3. That *proselyte baptism* differed essentially from the "diverse washings," or baptisms, practiced by the Jews for various legal purifications.

IV. The baptism of John differed from both proselyte and Jewish baptisms. Dr. Lightfoot, on this subject, says, "The baptism of proselytes was

the bringing over of Gentiles into the Jewish religion; the baptism of John was the bringing over of the Jews into another religion; and hence it is the more to be wondered at that the people so readily flocked to him when he introduced a baptism so different from the known proselytical baptism, the reason of which is to be fetched from hence, that at the coming of the Messiah they thought, not without cause, that the state of things was plainly to be changed, and that from the oracles of the prophets, who with one mouth described the times of the Messiah for a new world.

“The baptism of proselytes was an obligation to perform the law; that of John was an obligation to repentance . . . —Mark i, 4—which being undertaken, they who were baptized professed to renounce their own legal righteousness, and, on the contrary, acknowledged themselves to be obliged to repentance and faith in the Messiah to come.

“John’s baptism was either an entirely new institution, designed only for a particular purpose, and was discontinued when that object was accomplished, or it was taken from some of the numerous baptisms practiced among the Jews, and modified so as to suit the peculiar mission of John, and which ceased, with other Jewish baptisms, at the commencement of the new dispensation.”

We incline to the opinion that John’s baptism was a new institution, differing from any baptism with which it was preceded. It was the *preparing the way of the Lord* by enjoining repentance and

faith in the Messiah at hand. Nothing like it was practiced in the Old Testament times, with or without Divine appointment. Like John himself, it had a peculiar mission.

V. *John's baptism* was not the true Christian baptism.

1. John baptized Jews only, while Christian baptism is for both Jews and Gentiles.

2. John baptized in the name or authority of God, while Christian baptism is applied in the name of the Holy Trinity.

3. John baptized into no name; Christian baptism is into as well as in the name of the *Holy Trinity*.

4. John's baptism did not initiate his subjects into the Church of either dispensation; all of them nominally belonged already, while Christian baptism is the ordinance of initiation under the Gospel.

5. Though all Judea and Jerusalem received baptism of John in Jordan, not one of them, on that account, was exempt from Christian baptism. See Acts xix, 1-5. St. Paul at Corinth said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

“I know,” says Mr. Campbell, “to what tortures this passage has been subjected by such cold, cloudy, and sickening commentators as John Gill. But no man can, with any regard to the grammar of language, or the import of the most definite words, make Luke say, that when these twelve men heard Paul declare the design of Christian baptism, they were not baptized into the name of the Lord Jesus.”

We have now examined all the different baptisms practiced among the Jews, from Moses to John the Baptist, and have ascertained their probable origin and design. The question which we here leave for the reader to ponder, is, from which of these did Jesus Christ most probably take the baptism instituted in his Gospel?

SECTION IV.

CIRCUMCISION WAS DISCONTINUED, AND THE BAPTISM WHICH HAD ACCOMPANIED IT WAS IMPROVED AND SUBSTITUTED AS THE RITE OF INITIATION, ETC., BY THE AUTHORITY OF JESUS CHRIST.

WE now approach a very important point in the present discussion, the connecting of the two ordinances. We have already proven their *parallel* connection from Moses to Christ, in their application to Jewish proselytes; but the most critical point is to show their *successive connection*, that baptism was not only made to *succeed*, but also to *supersede*

circumcision, as a different form of the same ordinance, under the same covenant, and signifying the same thing.

We claim not that the same names were applied; that baptism was called a *token*, a *sign*, or a *seal*. Names are only important as they aid in describing the character and relation of an object; and other modes of proof are equally conclusive.

Jesus Christ was the only being clothed with authority to make the change, and he only at liberty to change so as to improve the former covenant token. We have proven the continuance of the covenant, the fulfillment of its *promise*, and the *perpetuity* of its *rite* under the dispensation of the Gospel. The Gospel, in fact, was but the consummation of all the blessings and privileges, so far as this world can experience their fulfillment, promised in the Abrahamic covenant in behalf of the Church of God.

We are not merely to show that a resemblance is traceable between the two ordinances, but to prove that the one succeeds to the place and office of the other. Remote analogies are not sufficient; an exact unity of purpose and import must be traced between them, and baptism must be shown to come in the place of circumcision.

As this is an important link in the general argument, it is not surprising that it has been strongly contested. "The reader is admonished of the importance of enlarged views of the Divine economy in treating subjects of this nature. He should bring

to the investigation a disciplined and candid mind. Nothing is more pitiful, or unworthy the dignity, or irrelevant to the weakness and dependence of our understandings, than for us, on our first approach to a subject, or on a merely-partial knowledge of its connections and bearings, and before we have entered into the wide and extensive designs of God, to demand or expect the same posture of things with respect to clearness and evidence, as if the present had no connection with the past, by which it might receive explanation. The great Author of all things acts upon a wise, established plan, wherein one part has relation to the other. To understand, therefore, any part of the works or ways of God, we must understand others which stand connected with it. God has not seen fit, in the world of nature, or in the dispensations of his moral government, to establish each particular fact upon a separate and independent ground of proof, but by establishing a just connection between all the several parts of a vast economy, one thing is thus made, by the nature of the case, to prove and illustrate the other. Thus, in directing to a certain line of duty, he does not always lay down that formal proof of facts, as if nothing had subsisted in all his former dispensations to establish faith and enjoin obedience touching this particular thing, but evidently takes into account the just amount of information that may be derived from his former acts, and adduces only what may be lacking to complete the revelation. Nothing can be more prejudicial to just views of

God and his works, than to suppose his successive acts and dispensations are but so many unconnected and independent effects put forth from time to time to meet existing exigencies, and not constituting a regular, progressive development of one wise, broad, comprehensive plan." (Hib. on Bap., pp. 61, 62.)

"The wisdom of God, in the arrangement of successive dispensations, seems averse to sudden and violent innovations, rarely introducing new rites without incorporating something of the old. As, by the introduction of the Mosaic, the simple ritual of the patriarchal dispensation was not so properly abolished, as amplified and extended into a prefiguration of *good things to come*, in which the worship by sacrifices, and the distinction of animals into clean and unclean, reappeared under a new form; so the era of immediate preparation was distinguished by a ceremony not entirely new, but derived from the purifications of the law, applied to a special purpose. Our Lord incorporated the same rite into his religion, newly modified and adapted to the peculiar views and objects of the Christian economy, in conjunction with another positive institution, the rudiments of which are perceptible in the passover. It seemed suitable to his wisdom, by such gentle gradations, to conduct his Church from an infantine state to a state of maturity and perfection." (Robert Hall's Works, vol. i, p. 303.)

The great commission given by Christ to his apostles, which we will now proceed to investigate, will throw some light upon this subject: "And Jesus

came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii, 18, 19.

1. Christ says, "All power is given unto me in heaven and in earth." When he appeared to Abram, and entered into covenant with him, he said, "I am the Almighty God." Here, then, is the same being that made the covenant with Abraham, clothed with omnipotence. And that omnipotence pledged to Abraham, to "pour out blessings upon his seed, *richly, abundantly, continually,*" is now employed in the fulfillment of this stupendous pledge.

2. He says to the apostles, and to all that succeed them, "Go ye, therefore, and teach all nations," etc. On the word μαθητευσατε—*teach*—Dr. Clarke says, "Make disciples of all nations." Mr. Wesley says, "Go ye, and disciple all nations." Mr. Campbell also translates it, "Disciple all nations." (Debate between Campbell and Rice, p. 380.) The apostles were commissioned, then, to "disciple all nations" to Christ. And St. Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29. "The promise" was, a "father of many nations have I made thee." When, therefore, the commission of the apostles is fulfilled, and "all nations are disciplined to Christ," then will the promise made to Abraham be fulfilled; he will be a "father of many

nations," even all nations. Christ, then, was simply providing for the full development and fulfillment of the covenant made with Abraham, concerning his seed, in the commission given to his apostles to "disciple all nations."

3. He says, "Baptizing them," etc. Now, let the reader carefully review the following proven facts:

(1.) When Christ appeared to Abraham, he covenanted with him, that all that Christ should pardon and adopt as his, in all nations, and through all time, should constitute his "seed."

(2.) That seed must *forever* bear in its *flesh* a *token* of this covenant engagement.

(3.) Circumcision was, then, appointed as said covenant token, without saying how long it should continue to subserve that interest.

(4.) As the children of Israel were crossing the Red Sea, they were "baptized unto Moses," and the same law being binding upon the *stranger*, all converted Gentiles were both circumcised and baptized.

(5.) This same Jesus Christ appears among men at the time appointed, connected with the seed of Abraham, and dies for the sins of the world, according as he had obligated himself to do in the covenant with Abraham, and now convenes his apostles for the very purpose of making provision for the enlargement of Abraham's seed, as he had also promised in the covenant to do; and charges those apostles most solemnly, as they discipled all nations,

to "baptize them," they being the very seed that must forever exhibit in their flesh the token of the Abrahamic covenant. True, he says nothing here about circumcision. Nor was it necessary to incumber the apostles' commission with an explanation of each particular point, when he had before promised them the "Spirit" which should "lead them into all truth," etc.

A case exactly parallel to this is found in the *paschal supper*. In that supper, as instituted by Moses, and practiced by the Jews till Christ came, the first thing of importance was the killing and eating of the paschal lamb. Next came the "unleavened bread," the "bitter herbs," etc. But the use of *pure, unfermented wine*—whether by Divine appointment or not, we can not tell, any more than we can the baptizing of proselytes—was connected, as an appropriate appendage, with the lamb and the unleavened bread, etc. And yet, at the last paschal supper before his death, "as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Matt. xxvi, 26-28. Here no mention is made of the paschal lamb, either continuing or discontinuing it, any more than circumcision is mentioned in the former case. And yet this fact, together with the manifest inappropriateness of the use of the *lamb* as a Gos-

pel ordinance, has ever since been regarded as sufficient evidence that it was to be discontinued, as a type of the Savior's death; and as the wine is a more befitting emblem, and is expressly enjoined for that specific purpose, the Church of Christ has universally asked no further proof that wine, in the sacrament, takes the place of the paschal lamb. On precisely similar testimony do we claim that Christ, in his commission to his apostles to *disciple all nations*, thereby constituting them Abraham's seed, according to the covenant promise, and enjoining baptism upon all these persons, put it in the place of circumcision, which, up to this time, was, by Divine appointment, received by all the seed of the patriarch. This is certainly the view of this whole subject taken by St. Paul: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

1. The apostle here describes the spiritual seed of Abraham; that it embraced *all that are Christ's*.

2. He contrasts their condition under the two dispensations. Now, there is no distinction, as formerly, between Jew and Greek; no such relation as bond and free; nor any difference between male and female; they were "all one in Christ Jesus;" and, being his, were "Abraham's seed."

3. This joint relation to Christ and Abraham was

entered into by baptism, being "baptized into Christ." The identical relation to Christ and Abraham, into which, under the former dispensation, the same class of persons were inducted by circumcision and baptism as its appendage.

"It seems not to have been duly considered by our opponents, that from the earliest records of history God has delivered his commands to men through various means, and in somewhat varied kinds of evidence. If we attentively examine into the ground of evidence we have for various beliefs, we shall find that, while for some we have the warrant of a Divine positive precept or declaration, for others we have only the authority of historical testimony and inductive reasoning. And these remarks apply not merely to forms and accidental usages, but to cardinal and important subjects. We make these remarks, not to intimate a suspicion that there is any want of evidence in any part of revelation, but to direct attention to the fact that all duties are not sustained by the same kind of evidence." (Hibbard on Infant Baptism, pp. 83, 84.)

"Admitting, as we must, that all positive religious rites are originally founded on a Divine command, we can not safely conclude that such a command will be repeated to all those who shall afterward be under obligation to observe such rites, or even that the original command will be preserved and communicated to them in the sacred writings. Neither of these can be considered as indispensable, because sufficient evidence of a Divine institution

may be afforded in some other way." (Dr. Woods on Infant Baptism, p. 17.)

Now, if circumcision was not abolished by substitution, by what authority was it ever abolished? and by whom was it done? It will not answer to say, that circumcision terminated with the Jewish dispensation, like the institutions of Moses, without any repealing act; for even the ceremonial law of Moses did not terminate without introducing its substitute in the Gospel institutions, and that, too, by Divine authority. And circumcision, as we have before proven, was not an institution of Moses, only as he copied it from the Abrahamic covenant. And that covenant was not only itself everlasting, but requires an everlasting token, making circumcision that token, without fixing its duration. Either, therefore, circumcision terminated in Christian baptism, or it continues to this day, binding upon all of Abraham's spiritual seed.

That circumcision was discontinued we fully believe, because the apostles did not administer it but in a few cases, evidently to conciliate the prejudices of the Jews—see Acts xvi, 3; and in the fifteenth chapter of Acts they discard the use of it throughout all the Churches, especially in the case of converted Gentiles. Nor did they claim to act in this matter upon their own authority, any more than in releasing them from "keeping the law of Moses." The conduct of the apostles throughout indicates some previous authority by Christ, thus to treat the subject. But when and where was it given, unless

by substituting baptism in the stead of circumcision?

But still it may be said, the apostles did not regard baptism as a substitute for circumcision, because, on the day of Pentecost, and subsequently, they administered baptism to those who had been previously circumcised. This was virtually a repetition of the same ordinance, if both are of the same import. To this we reply :

1. These Jews had been previously excluded from the Church by the authority of Jesus Christ—see Matt. xxi, 43—“Therefore say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof.” And while thus excluded, the rite of initiation was changed. See Matt. xxviii, 19. Now, as these Jews desired to return to the Church of God, they must not only give evidence of repentance and faith, but receive the new rite of initiation, the old one being dead. The apostles, and others that had not been excluded from the Church, were not required to receive the new token; at least, there is no account of their ever being baptized.

2. It was the more important that these repenting and returning Jews should be baptized, because, by so doing they would not only acknowledge his Messiahship, but also his right as the God of Abraham to change the form of the covenant token—a very important point to be gained with Jewish converts. Hence all pedobaptist Churches, adopting the practice, and following the example of the apostles,

invariably baptize Jews when converted to Christ, and ask admission into his Church. The Jews were a hard people to convert, and, after conversion, were unwilling at once to renounce their old-established usages. They were very tenacious of circumcision, and quite reluctant to exchange it for baptism as the ordinance by which their membership was hereafter to be acknowledged. Hence, when the apostles baptized Jews, they simply baptized them "in the name of the Lord Jesus." As Dr. Lightfoot says, "The apostles baptized the Gentiles according to the precept of our Lord, *in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii, 19. For since it was very much controverted among the Jews about the true *Messias*, it was not without cause, yea, nor without necessity, that they baptized in the name of *Jesus*; that by that seal might be confirmed this most principal truth of the Gospel; and that those that were baptized might profess it—that *Jesus of Nazareth* was the true *Messiah*. But among the Gentiles the controversy was not concerning the true *Messias*, but concerning the true God. Among them, therefore, it was needful that baptism should be conferred in the name of the true God, *Father, Son, and Holy Ghost.*"

We have thus, I think, given a good and sufficient reason why the apostles administered Christian baptism to *Jews* as well as *Gentiles* on and after the day of Pentecost, and in perfect agreement, too, with the doctrine here advocated—that circumcision as a *token* of the covenant terminated in Christian

baptism, by the authority of Jesus Christ. "We have already stated that the *form* of the initiating ordinance was temporary. It was adapted to a *non-proselytic* form of religion, such as was that of the Jews, but not to the Gospel plan. But the purpose of God in regard to admitting members into the Church by some ceremony remained unaltered. The order of the Church, in this respect, is perpetual. The great Lawgiver never intended to abolish the practice of admitting members to the Church, or annexing them to the covenant—which is the same thing—by an external sign or ceremony of some sort. When circumcision was established it fixed the form of the ordinance for the time; when it was abolished it left the order of the Church, which was in this respect settled and perpetual, unaltered; it still remained that an external mark or sign of some kind must be put upon all the children of the covenant. And we say that the design of God, in reference to admitting members into his Church by some external ceremony, is not temporary, but perpetual. It can no more pass away than the Church itself can fail; it involves a principle that not merely affects the external character of the Church, but strikes at its very existence. . . . And after the abolishment of circumcision it must be evident that, in whatever form the initiatory ordinance was to be continued, the essential order and settled constitution of the Church, in this respect, would remain unchanged. The dress, only, of the ordinance was changed." (Hibbard on Infant Bap-

tism, pp. 76, 77.) In the apostolic commission the *formula* of the *rite* of initiation was changed so as to make it signify more fully than before the relation in which the subject was placed to God: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." By a careful examination of the Greek text it will be perceived that our translators have not fully given the meaning of the original formula. As it now stands it must mean that the administrator is to baptize "in the name," that is, by *the authority* of the Holy Trinity, which is true enough so far as it goes. But the expression in the original—*εις τὸ ὄνομα*—should be rendered *into* or *unto* the name of the "Father, and of the Son, and of the Holy Ghost;" which implies not only that it is done by Divine authority, but that the subject is brought into a new relation to the Divine Trinity, and *unto* the enjoyment of new rights and blessings in consequence of that relation. The Church of Christ is denominated Christ's body. (See 1 Cor. x, 17; Eph. iv, 16; Col. i, 18.) Hence, being initiated into the Church by baptism is called being baptized "into Christ." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." To "put on Christ" is to take upon us the profession of Christianity, as the ancient proselyte took upon him the profession of the religion of Moses, by receiving the rite of circumcision; and being "baptized into Christ" can but mean a visible connection with his

mystical body, the Church; and this is done by receiving Christian baptism. On the "day of Pentecost," it is said that "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts ii, 41. Baptism here stands practically in its true place, as the ordinance of initiation to Church privileges; for the company of believers to which they were *added*, by baptism, then constituted the Church. Again it is said—Acts ii, 47—"And the Lord added to the Church daily such as should be saved."

SECTION V.

CHRISTIAN BAPTISM, LIKE CIRCUMCISION, IS A "TOKEN" OF A COVENANT RELATION WITH GOD, A SIGN OF INWARD PURITY, AND A SEAL OF THE RIGHTEOUSNESS OF FAITH.

WE do not claim, nor shall we attempt to prove, that baptism is described in the New Testament by all, or even any, of the above names. This is not necessary. The true characteristics of the institution is what we are seeking; and other circumstances beside names will aid us in making this discovery.

I. Christian baptism is a "token" of a covenant relation with God.

The Scriptures already quoted to prove that baptism succeeds circumcision as the rite of initiation,

also prove it to be a token of a covenant relation; for all who become members of God's Church are also in a covenant relation to the divine Head of that Church. The Church in both the Old and New Testaments is described as having entered individually into a *marriage covenant*, so as to render her collectively the *Lord's wife*, or the *Lamb's bride*. And the rite by which individuals are recognized as members of the Church, must at the same time betoken the above covenant relation. "Baptizing them *into* the name of the Father, and of the Son, and of the Holy Ghost," therefore means not only being inducted into the mystical body of the Holy Trinity, but also being placed in a solemn covenant relation to the Triune God; and being "baptized into Christ" implied to the converted Jew both an induction into Christ's mystical body, and a solemn covenant relation to Christ. St. Paul says, "If ye be Christ's, then are ye Abraham's seed." Gal. iii, 29. And Abraham's seed were all required to receive the token of the covenant in their flesh forever; and since the abolition of circumcision, baptism is the only remaining institution which betokens at the same time a connection with "Abraham's seed," and a consecration to Abraham's God.

II. Christian baptism is an outward *sign*, in the flesh, of inward purity of heart.

1. Water, being cleansing and refreshing in its nature, is used in both Testaments as an emblem of the divine Spirit by which the believing soul is

purified and refreshed. Ezekiel xxxvi, 25-27: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you And I will put my Spirit within you," etc. Isaiah xlv, 3: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Psalm li, 2, 7: "Wash me thoroughly from my iniquity, and cleanse me from my sin . . . Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." John iii, 5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." 1 Cor. vi, 11: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Titus iii, 5: "By the washing of regeneration, and renewing of the Holy Ghost." In several of the above instances "washing" with "water" is first introduced as the *figure*, and afterward the Spirit is spoken of as the real cleansing agent.

2. This ceremonial use of water is to be seen in the typical baptism of John. "The baptism of John was a visible token of reformation on the part of the recipient. But in addition to this, it was also manifestly typical of the dispensation of the Holy Ghost, which was ushered in with so much power on the day of Pentecost. Hence, when John baptized with water, he exhorted the people to look forward through the shadowy medium of that out-

ward ordinance to the more important baptism of the Holy Ghost. 'I indeed baptize you with water, but he [Christ] shall baptize you with the Holy Ghost.' Acts i, 5. 'For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.'" (Hibbard on Baptism, p. 118.)

The object of the Savior in referring his disciples to declarations of John, as above quoted, was to revive the expectation which John's typical ordinance had created in reference to the baptism of the Holy Ghost. And so strongly was the connection of the two fixed in the mind of Peter, that when he saw the Holy Ghost descend upon the congregation assembled in the house of Cornelius, he said, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts xi, 16; also x, 44. Now, why, we would ask, is the baptism of John and the baptism of the Holy Ghost so constantly connected together, unless the former is a type of the latter?

3. When Christian baptism was instituted by the Lord Jesus, it was designed to be the standing type through all subsequent ages of the inward washing performed by the Holy Ghost upon the heart. And here let me add, that before the coming of Christ all typical ordinances looked into the future for their antitype. But after Christ came all typical ordinances look to something that has already occurred as their antitype. And all those that possess

the substance should also receive the outward sign; for it is in this way they evince to the world its possession. We have seen many pious persons who, possessing the substance, decline receiving the type, supposing that with a regenerate heart they can not be lost. This light estimation of baptism is partly owing to the unreasonable and unscriptural stress that is laid upon it. But Christians should learn, that "what God hath joined together, let no man put asunder;" nor can it be fully determined now how far the neglect of a known positive duty may ultimately militate against the salvation of the soul once regenerated.

The relation which *baptism* sustains to *regeneration* is very properly described by the Church of England, as follows:

"Ques. How many parts are there in a sacrament?"

"Ans. Two. The outward visible sign, and the inward spiritual grace.

"Q. What is the outward visible sign, or form in baptism?"

"A. Water, wherein a person is baptized, *in the name of the Father, and of the Son, and of the Holy Ghost.*

"Q. What is the inward spiritual grace?"

"A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

1. The first instance in which this relation between the outward ordinance and the inward grace

is described, after Christian baptism was instituted, is Acts ii, 38: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The signification of this passage depends upon the meaning attached to the word *εἰς*, *for*. Mr. A. Campbell says, "Peter, to whom was committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion equally necessary to forgiveness. . . . I am bold, therefore, to affirm, that every one of them who, in the belief of what the apostle spoke, was immersed, *did, in the very instant in which he was put under the water, receive the forgiveness of his sins, and the gift of the Holy Ghost.*" (Christian Baptist, pp. 416, 417.)

(1.) Mr. Campbell evidently regards baptism "for the remission of sins," in the light of a positive condition of forgiveness, *infallibly* and *universally* accompanied with the remission of sins and the gift of the Holy Ghost. But how does this agree with facts recorded in the eighth chapter of Acts? Philip, a newly and regularly-ordained evangelist, went down to "Samaria," and there preached the Gospel to multitudes. And in the twelfth verse we are informed that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Now, these persons "believed Philip," and then were baptized. But in the fourteenth, fifteenth, and sixteenth verses we are told,

that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." How long it was between their baptism by Philip and the reception of the Holy Ghost in answer to the prayers of Peter and John, we are not informed; but evidently long enough to show the entire falsity of Mr. Campbell's declaration. Even "Simon believed" and "was baptized;" and yet Peter declares in the twenty-third verse that he was "in the gall of bitterness, and in the bond of iniquity." It may be said that remission of sins and the gift of the Holy Ghost were not necessarily connected, and, therefore, the former may have been received without the latter. But if remission is given without the agency of the Holy Ghost, through what particular agency was it given? Certainly not through the sole agency of water. Mr. Campbell himself would not dare say so; for then might the Holy Ghost be entirely dispensed with in saving men from sin, and water alone relied upon.

(2.) Mr. Campbell makes "remission of sins" and the "gift of the Holy Ghost" dependent upon the previous reception of baptism, as though the former could not be possessed without the previous reception of the latter. But how does this agree with facts recorded in Acts, tenth chapter? In the

forty-fourth verse it is said, that "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Referring to this same circumstance subsequently, Peter says that the Lord "put no difference between us and them, purifying their hearts by faith." Acts xv, 9. And after the Holy Ghost had thus fallen on all of them, "purifying their hearts by faith," Peter says, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts x, 47. Baptism, in this instance, was not administered till after the "purification of their hearts by the Holy Ghost, through faith."

(3.) Facts show, in opposition to Mr. Campbell's whole theory, that even on the day of Pentecost, the *remission of sins and the reception of the Holy Ghost* preceded baptism by water. Acts ii, 41, we read, "Then they that gladly received his word were baptized"—*ακουεως*, *gladly*, means *joyfully*, *readily*, or *willingly*; indicating a state of mind which no unforgiven sinner can possess. Peter's practice, then, must explain his words. But can an explanation be given to the language of Peter which will place *the remission of sins and the gift of the Holy Ghost* antecedent to baptism?

(4.) We have said that the meaning of this passage depended entirely upon the sense attached to the word *εἰς*, *for*. This word is translated in the New Testament in at least a dozen different ways; translators usually depending upon the connection in which it stood for the meaning to be attached;

but most frequently, in connection with baptism, it is translated *to, unto, in, into, or in relation to*. A word thus variable in signification, is rather a dangerous foundation on which to risk the salvation of millions in time and eternity. John the Baptist says—Matthew iii, 11—“I indeed baptize you with water, [$\epsilon\iota\varsigma$,] *unto* repentance.” Now, John’s baptism, according to his own description, stood in the same relation to repentance that Christ’s baptism stands in to remission, as described by Peter; the same word, $\epsilon\iota\varsigma$, being employed in both places. But who ever thought of John’s baptism being administered to make men penitent, or as a condition “for repentance?” No; John required those coming to his baptism first to “bring forth fruits meet for repentance.” Nor did Peter contemplate placing baptism as an infallible condition of *remission* and of the reception of *the Holy Ghost*. John baptized— $\epsilon\iota\varsigma$ —*in* Jordan; and both Philip and the eunuch went down— $\epsilon\iota\varsigma$ —*into* the water. Suppose we translate $\epsilon\iota\varsigma$, in these places, *for* instead of *in* and *into*, where would be Mr. Campbell’s strongest argument for immersion? If St. Peter’s language was translated $\epsilon\iota\varsigma$, *unto*, or *in relation to remission*, his meaning would have been *plain* and his doctrine *evangelical*.

Dr. Clarke translates the sentence, “*for the remission of sins*,” $\epsilon\iota\varsigma$ ἀφεσὼ ἀμαρτιῶν—in reference to the remission or removal of sins. “Baptism,” he adds, “pointing out the purifying influence of the Holy Ghost; and it is in reference to that purification that it is administered, and should, in consid-

eration, never be separated from it; it only points out the *grace* by which this is to be done." As an outward sign it typifies the inward pardon and purity effected by the Holy Ghost: hence, the people, on the day of Pentecost, who heard Peter, and who "*gladly, or joyfully* received his word," by repenting, believing, and *receiving* its promised blessings, "were baptized" unto, or in *reference to remission* and the gift of the Holy Ghost.

2. The second place in which baptism is clearly spoken of as a figure or sign of *inward holiness*, is Acts xxii, 16: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Mr. Campbell says, "Now, the washing away of his sins was certainly to be accomplished through the water of baptism." (Debate between Campbell and Rice, p. 439.)

Mr. Campbell must have forgotten a rule which he has made for the exposition of such passages as the above. "*The active participle, in connection with an imperative, either declares the manner in which the imperative shall be obeyed, or explains the meaning of the command.*" (Christian System, p. 198.) There are three things *imperatively commanded* in the above passage: 1. "Arise;" 2. "Be baptized;" 3. "Wash away thy sins:": there is but one *active participle*—"calling on the name of the Lord"—applicable, however, only to the third *imperative*—"declaring the manner in which it shall be obeyed;" "wash away thy sins; calling on the name of the

Lord." According to Mr. Campbell's own rule, sins were to be "washed away," not by "the water of baptism," but by "calling on the name of the Lord." The only relation, therefore, that baptism can have to the "washing away of sins," is a figurative relation, as was the case with circumcision—Deut. x, 16—"Circumcise therefore the foreskin of your heart, and be no more stiff-necked." Nor does the mention of baptism first require that it should be first received.

3. The third instance is found in 1 Peter iii, 20, 21: "Wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

(1.) St. Peter speaks of a salvation which Noah and his family experienced, not by the ark, but "by water;" but from what were they "saved by water?"—not saved from personal sin, for he was already righteous. They were not saved in heaven, for they were yet on earth. Nor yet were they saved from hell; the righteous are not in danger of going there. Nor did the water save them from death by drowning, for the ark saved them from this. Still, the question is unanswered, From what was Noah and his family "saved by water?" The only answer which can be given to this inquiry is, that they were "saved by water" from the filthy conversation and corrupting example of the wicked,

being separated from them by the waters of the flood, a figure of salvation in heaven.

(2.) Baptism is called a "*like figure*," and "now saves us." "The like figure whereunto, even baptism, doth also now save us;" "not the putting away the filth of the flesh." Nor is baptism able to save us from death, or hell, or sin; or to save us in heaven. In like manner as water saved Noah and family in the ark, baptism now saves us from the corrupting example of the wicked, by inducting us into Christ's Church, and obligating us to renounce the world, the flesh, and the devil; and this it does as a "figure"—a *figure* of that salvation which secures heaven when the wicked are all destroyed. Baptism answers to salvation as figure does to substance, as soul to impression, as type to letter, or as the face in the glass represents the face out of the glass; or, as the apostle describes it, "Let us draw near with true hearts, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In this way it "answers," or betokens "a good conscience toward God."

4. Before we close this section, we must introduce St. Paul once more. Col. ii, 11, he says, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." *Circumcision of Christ!* What circumcision did Christ possess or institute? It could not have been the circumcision of the Abrahamic cove-

nant; that was here called the "circumcision of Christ; for it was made *with hands in the flesh.*" What other circumcision, then, did Christ institute? It may be said that the apostle only referred to circumcision here figuratively, to describe *spiritual regeneration*, which is made "without hands, in the heart, and not in the flesh." True, circumcision then was a figure of regeneration; but what circumcision does the apostle here refer to as a figure of regeneration, which he so positively denominates the circumcision of Christ? The Abrahamic circumcision, even as a figure, does not answer the description given. Let the apostle explain himself. He says, in the next verse, "Buried with him in baptism," etc. "Baptism," then, is "Christ's circumcision." True, baptism is spoken of also figuratively; but as a figure of regeneration, it is denominated the "circumcision of Christ," or the circumcision Christ instituted. How certain it is, then, that St. Paul understood Christian baptism to be instituted by Christ as a "figure of regeneration" in lieu of circumcision, which formerly occupied that same position! What other reason can be offered for denominating baptism "the circumcision of Christ?" We have proven, I think, to the satisfaction of the candid reader, that baptism has taken the place of circumcision, not only as *the rite of initiation*, and as a covenant token, but also as an outward sign in the flesh of *inward holiness*.

5. This same use of baptism is probably made by St. Paul to the Romans—vi, 3, 4—"Know ye not

that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The term "buried" has often been interpreted to signify immersed, and this immersion is a type of the death and resurrection of Christ, and is, therefore, often referred to as settling the mode in which baptism is administered. The words of the apostle must either have a *literal*, *spiritual*, or *figurative* signification, and we must first determine which before we can quote him in proof of any doctrine. If the apostle spoke of a *literal burial*, either in Jordan by baptism, or in the grave at death, then these Roman Christians must have been in Jordan or the grave "with Christ." It does not read, buried like him, or as he was buried, but "with him." This, I think, is a little more than literal interpreters of the Scripture will dare to claim. The context, from the first to the eleventh verses, clearly shows that the apostle was speaking of a *spiritual death unto sin*, a *spiritual burial*, a *spiritual resurrection*, and a *spiritual life*. To be *dead unto sin* implies sin's destruction; to be "buried with Christ" implies the most perfect initiation into all the merits of Christ's death; to be "*raised in his likeness*" implies an entirely-renewed and elevated spiritual character; to *live with him* implies the constant life of faith in Christ. These facts being settled, it is left positively certain that

the apostle referred to a spiritual baptism, not as a type of Christ's death and resurrection, but as the grand agent by which all those believers were interested in Christ. If any allusion is here made to water baptism it is figurative of the baptism of the Holy Ghost.

III. Baptism succeeds circumcision as a *seal* of the righteousness of faith, testifying to the fact that the bearer, being made righteous, is an heir of eternal salvation. Mark xvi, 16: "He that believeth and is baptized shall be saved." Through faith we are made righteous and retained in a righteous state. Baptism is the Divine *seal* or approving witness of this character; and such shall be saved. Circumcision was a *sign* and a *seal* of the righteousness of the faith Abraham had before he was circumcised. Take the following illustration: The king is informed that one of his subjects, who had been condemned to die for his sin, had also become penitent, and furnishes reliable evidence of a thorough reformation, and had applied to his majesty for a pardon. The pardon is graciously granted, written with his own hand; but to give assurance to the public that the instrument is authentic, he orders the application of his own *seal*, used only for such purposes. During the old dispensation this *holy seal* was circumcision. But has the King of heaven a *seal* for the new dispensation? If so, it must be baptism. Nothing else is found in the New Testament bearing that character; and as St. Mark, in describing the apostles' commission, places

baptism in precisely the relation to the *righteousness* of *faith* that circumcision before occupied, especially in the case of Abraham; and as baptism is called by the apostle Paul the "circumcision of Christ," we have no hesitancy in giving baptism this peculiar character, notwithstanding it is nowhere called a *seal*. But it may be said that neither circumcision nor baptism could be to infants a seal of the righteousness of faith, because infants are incapable of faith. True; but infants are not incapable of the *righteousness* of faith, or which the adult receives by faith; for when adults repent, believe, and are converted, they become "as little children"—Matt. xviii, 3—and, as the Savior said in reference to "little children," "of such is the kingdom of heaven." Their character must, without either repentance or faith, be righteous, not by nature, but by the gracious atonement: hence, being capable of the righteousness of faith, they are also deserving the *seal*.

Part Third.

THE SPIRITUAL COVENANT MADE WITH ABRAHAM, CONTAINING THE CONSTITUTION OF THE CHURCH OF GOD, PERMANENTLY SECURES TO THE INFANT CHILDREN OF BELIEVING PARENTS THE RIGHT TO MEMBERSHIP IN THE CHURCH, AND TO A COVENANT RELATION WITH GOD, TOGETHER WITH RELIGIOUS INSTRUCTION AND WATCH-CARE, AND TO HAVE THESE RELATIONS ACKNOWLEDGED AND RATIFIED BY THE COVENANT TOKEN.

SECTION I.

THE MORAL CHARACTER OF LITTLE CHILDREN CONSIDERED.

HAVING, in other parts of this work, examined the *spiritual* and *permanent* character of the Abrahamic covenant, and of the Church of God founded upon it, with the religious ordinance which it contained, we now intend to examine the permanent provision which it makes for its infant membership; and especially, in this place, the moral character which, in consequence of its provisions, all infants sustain.

I. The covenant secures to the infant world a Redeemer, through whose vicarious death alone they are justified and saved from original guilt and its punishment.

The promise reads—Gen. xii, 3—“And in thee shall all families of the earth be blessed.” Again—

Gen. xxii, 18—"And in thy seed shall all nations of the earth be blessed."

St. Paul says—Gal. iii, 16—that this "seed" promised, "is Christ." Through Christ, therefore, all nations and families of the earth were to be blessed. In what sense they are all blessed through Christ, will appear in Romans v, 18, 19: "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

This elliptic sentence means, simply, that, as by the sin of Adam himself and posterity were righteously condemned to death, which would have cut off the whole human race in embryo, so, by the death of Jesus Christ in their stead, all men are redeemed and restored to life; so that all men are now born in a justified state, here called "justification of life."

This arrangement was barely intimated to our first parents, soon after they had sinned, in these words—Gen. iii, 15—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A very obscure promise, indeed, that Christ, the seed of the woman, should, by his death, destroy the effect of Adam's sin upon his posterity, sufficiently, at least, to give them a temporal existence commenced in innocency.

This fact, thus dimly asserted, was embodied in the covenant made with Abraham, as one of its permanent provisions. Hence, in the fulfillment of that covenant, the infant world have a Redeemer, and are justified and saved.

II. Through the same covenant provisions, infants are made fit for Christ's kingdom on earth and in heaven.

He says—Matt. xix, 14—“Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.” Or, as Dr. Clarke renders it, “The kingdom of heaven is composed of such.” A similar declaration is found in Matthew—xviii, 2, 3—“And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

The term, “kingdom of heaven,” in both of the above instances, must refer either to Christ's spiritual kingdom on earth, or his kingdom in heaven, or to them both, as one. If the first be his meaning, then are little children fit for membership in Christ's Church. But if the second be his meaning, then, as no subject is fit for heaven, who is not first made by his grace fit for his kingdom or Church on earth, then still are little children fit subjects for the Christian Church. And if the third is the sense in which he is to be understood, then, also, are little children fit subjects for Christ's Church on earth or in heaven; so that the moral qualifications for mem-

bership in the Church of Jesus Christ is fully declared, by the founder of the Church himself, to exist in little children.

Nor is this fitness enjoyed by one class of infants alone, but by all little children, without an exception; for the term *παιδια*—*children*—has nothing to limit it to any class of children. We do not claim for infants a state of holiness in the highest sense, either *natural* or *evangelical*. But we do claim, in their behalf, a state of evangelical innocence, or justification, such as adults must be made to enjoy by being converted, or pardoned, through the medium of faith in Christ, by which they are made subjects of Divine grace and of the kingdom of heaven—a state which will insure salvation in case of death.

And it is for the purpose of retaining them in this justified state, that they are placed within the embrace of the Church, and in a covenant relation to God; at once securing to them a religious education, ministerial and Christian watch-care, with the special blessing of a covenant-keeping God.

Now, if there was so much advantage every way to the infant children of the Israelites, under the old dispensation, to be placed in covenant with God, why may it not also be of as much advantage to the infant children of Christians to be placed in the same covenant relation to God, by the application of the token in its new and improved form, under the new dispensation?

III. Infants are capable of being obliged relig-

iously by a covenant entered into by their parents in their behalf.

This certainly is true in temporal things. When the parent enters into a contract concerning the homestead, he binds and obliges not only himself, but his heirs, etc., who are compelled in law to abide the contract, or endure its penalty, if they fail to conform to the obligations entered into in their behalf by the father. Nor does the parent trespass upon the rights of his children in so doing. Nor yet is the law an unjust or oppressive law for giving him this power, or in obliging the children to the contract of the father; for the law is righteously founded in the very nature of the relation existing between the parent and the child. Now, why can not the parent bind and oblige his children religiously, without invading their rights? Does he not sustain precisely the same relation to them in religious that he does in temporal things? Is not the parent as much in duty bound to furnish his children with a pious example, religious instruction, Christian watch-care and government, as he is to furnish them food, raiment, and a parental home? And are they not as much dependent upon him for the former as for the latter? Why, then, does not the natural relation between the parent and the child empower the former to bind and oblige the latter in religious as well as in temporal things?

Now, we claim it as an indisputable position, that while the law of man authorizes the parent to bind and oblige his children in temporal things, the law

of God authorizes him to do the same in religious things; and the one law is as just, and as much founded in the natural relation existing between them, as the other.

How perfectly unreasonable and unbecoming the Christian, are those complaints which we often hear made by professed believers in Christ, because their parents obligated them to a godly life in their infancy! We have already quoted the language of the covenant to show that it permanently conferred the above right upon believing parents. We will now show that this same right was subsequently recognized and renewed. Deut. xxix, 10-13: "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, *your little ones*, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob."

This is but a renewing of the former covenant made with the patriarchs; and yet how careful the Lord is to embrace their *little ones* as obligated in the covenant with their parents!

The same principle is acknowledged by Christ in its fullest extent—Matt. xix, 13—"Then were there

brought unto him *little children*, that he should put his hands on them and pray."

I suppose that it was the parents of these children that brought them to Christ; and that their object in bringing them was, that they might consecrate them to God. For laying on of hands, and prayer, was a most solemn mode of consecration to God among the Jews, the person, or object, being ever afterward regarded sacredly as the property of God.

St. Luke—xviii, 15—calls them *τα βρεφη*—*very young children*; perhaps less than eight days old, which probably was the reason why the "disciples rebuked them" that brought them, supposing them to be too young to be thus solemnly and publicly consecrated to God. Christ, to be sure, did not apply any water to them, for the very good reason that he had not yet constituted baptism with water the token of his covenant. Jesus did "suffer" the little children to "come unto him;" he did "take them into his arms," and "laid his hands on them," and "blessed them," and consecrated them to God, as solemnly as infants were ever consecrated to him in baptism. The application of water could not have made the consecration any the more perfect, nor the withholding of it, under the circumstances, did not render it any the less effectual.

Infants, then, are not only fit for and entitled to membership in the Church of God, but they are capable of being bound and obligated to God by the act of their parents.

IV. Infants are capable of receiving good, as the result of this covenant relation to God, in which they are placed by their parents.

This is certainly true in temporal things. An infant may be crowned king in his cradle; and the kingdom may be as much his, and ultimately of as much value to him, as though the crown was withheld till he could appreciate its value. An infant may be freed from slavery in its mother's arms, and that freedom prove as rich a boon as though it had been withheld for years. An infant may receive the deed of an estate worth millions before he is competent to know from what beneficent source it came.

And it is quite as certain that infants are capable of, and do actually enjoy, the spiritual blessings promised in the Abrahamic covenant.

1. That covenant secures to the world a Redeemer. And it is from the death of that Redeemer, without their knowledge, or act, or desert, that the infant world receive their justification.

And can it be possible that infants are capable of receiving redemption, justification, and life eternal, through Christ, as provided for in the *constitution* of the Church of God, and yet are not competent to be visibly connected with that Church, nor to receive the *sign* which she, in her constitution, provides, outwardly to signify and seal the very thing they possess? Preposterous in the extreme! The sign and the thing signified, in our opinion, ought never to be separated. And as infants are capable

of receiving redemption, justification, and heaven, they are certainly competent to receive the sign that betokens, and the seal which evidences the above state.

2. That covenant secures God himself, in all his power and rich grace, to children. It reads, "I will be a God unto thee, and to thy seed after thee." As this "seed" constitutes the Church, God, therefore, promises by covenant to give himself to his Church. And that Church being composed, in part, of infants, God promises himself to infants as well as to adult members of his Church.

And in promising himself to the Church, he promises, through Christ, to become their redeemer; and through the Holy Ghost to become their sanctifier, comforter, preserver, and whatever else they may need of grace to fit them either to die or to live. And inasmuch as infants as well as adults need all the above spiritual influences, as they grow up to maturity, to preserve them from error, temptation, and sin, they certainly can be benefited by, and should be placed in, a covenant relation to God, where all the above gracious influences are permanently secured to them. It is impossible to tell how far the Lord can operate upon, either the heart of an adult Christian, or upon the heart of a child, either to preserve them from sin, or to reclaim them after falling into sin, without interfering with the freedom of the will, or impairing the agency of the creature, or destroying the conditionality of salvation. But it is certain that so far as he can do

so, without infringing upon the above immovable points, or fixed principles, in the system of grace, the Lord God of heaven and earth stands solemnly bound in covenant to enlighten, seek after, and incline them to the reception and retention of the grace of life eternal. And although it is proper and right that children, dying in infancy, should sustain this relation to a covenant-keeping God, yet we deem it infinitely more important that those that live and grow up to manhood, surrounded, as they constantly are, with innumerable temptations to evil, should enjoy all the benefits growing out of that relation to them. Nor will it answer to say that the Lord, being impartial, will employ the same means, and to the same extent, to save others, that he does to save those in covenant with him. For this assertion is not only without proof, but is in direct opposition to both Scripture testimony and to the whole history of mankind; for God promised himself to Abraham and to his seed in a sense and to an extent in which he never promised to be the God of the heathen world with which they were surrounded. And the whole history of the Israelites goes to prove that God was with his covenant people in a sense and to an extent he was with no other cotemporary nation or people. And he employed, in their behalf, means of grace more numerous, and to a much greater extent, than was employed any where else upon earth. And hence St. Paul truly says, in answer to the inquiry, "What advantage, then, hath a Jew? or what profit is there

in circumcision?" "Much, every way." "Chiefly," to be sure, "because that unto them were committed the oracles of God"—the holy Scriptures, in which the Lord revealed himself, and communicated the blessings of his grace and of his salvation to Abraham's seed according to the covenant. We do not say that none were saved in heathen countries, but such as were brought into covenant with God by circumcision. Unquestionably there have been many pious heathens saved who knew but little of the plan of salvation, and that were never in covenant with God according to its outward form. But yet their chance for salvation was comparatively small, and the number saved comparatively few.

Nor do we claim that all who were placed in this covenant relation to God in their infancy were finally saved; for there were always conditions, connected with the salvation of adults, with which the mercy of God could not interfere, and, consequently, by an obstinate refusal to perform those conditions, on the part of those once in covenant with God, their salvation would be forfeited, notwithstanding that relation.

But as St. Paul says, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid." Notwithstanding all that has happened to some of those in covenant with God, yet more have been saved who stood in this relation, in consequence of the powerful means employed for that purpose, than have been saved among those that stood not in this relation, and,

consequently, enjoyed none of the means of grace which it secures. The fact is indisputable, that there was a much greater number of the Israelitish nation saved in heaven, between Abraham and Christ, in proportion to their whole number, than in any other nation cotemporary with them, and not in covenant with God. Why, then, may it not continue to be so with those families and nations who consecrate their children to God in infancy? So in reference to the children of Christian parents, though some do not believe; yet this should not destroy the confidence of others in their covenant-keeping God, so as to withhold their children from his covenant token.

SECTION II.

THE INFANT CHILDREN OF BELIEVING PARENTS HAVE THE RIGHT
PERMANENTLY SECURED TO THEM OF MEMBERSHIP IN
THE CHURCH OF GOD BY THE RECEPTION
OF ITS INDUCTING ORDINANCE.

THAT part of the Abrahamic covenant which secures to infant children membership in the Church of God by the reception of the inducting ordinance of the covenant, is found in Genesis xvii, 12-14: "And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of

any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Accordingly it is said—Genesis xvii, 23—"And Abraham took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self same day, as God had said unto him." Here we have not only the covenant with its provisions in behalf of children, but also the organization of the Church under those provisions, embracing children with their believing parents. And the example of the patriarch was faithfully followed by all his descendants till Christ came, and was circumcised.

In Part Second of this work we have proven that from the time of the giving of the law of Moses down to the ascension of Jesus Christ, baptism was administered in connection with circumcision to Gentile proselytes upon their reception to Church privileges. We will now prove that their infant children were received with them by the same process—just as the children of the Israelites were baptized, with their parents, "unto Moses in the cloud and in the sea."

Dr. Lightfoot says, "They baptized also young children—for the most part with their parents. *They baptize a little proselyte according to the judgment of the Sanhedrim; that is, as the gloss renders it, If he be deprived of his father, and his mother bring him to be made a proselyte, they baptize him—because none becomes a proselyte without circumcision and baptism—according to the judgment, or rite of the Sanhedrim; that is, that three men be present at the baptism, who are now instead of a father to him. And the Gemara, a little after, says, if with a proselyte, his son and his daughters are made proselytes also, that which is done by their father redounds to their good.*" "R. Joseph saith, *When they grow into years, they may retract: where the gloss writes thus, this is to be understood of little children, who are made proselytes with their father. (Bab. Cherub., fol. 11.)*"

"*If an Israelite take a Gentile child, or find a Gentile infant, and baptize him in the name of a proselyte, behold he is a proselyte. (Maim. in Ava. dim. c. 8.)*"

"R. Hezekiah saith, Behold a man finds an infant cast out, and he baptizeth him in the name of a servant; in the name of a freeman do you also circumcise him in the name of a freeman. Heiros Jevam., fol. 8." (See Dr. Clarke's comments at the close of Mark.)

From the above quotations it will be seen,

1. That infant children, at eight days old, both of Jewish and Gentile parentage, were to be cir-

cumcised; and those of Gentile parentage were both circumcised and baptized.

Now, having proven that circumcision to the literal descendants of Abraham, and circumcision with baptism to the Gentiles, constituted the *rite of initiation to the Church of Jesus Christ*, from its commencement down to the time of his *ascension*, the conclusion is inevitable, that infants were, from the beginning, *constituted members of the Church of Jesus Christ*, either by circumcision alone, or by circumcision and baptism together.

2. It was only the children of *believing parents, guardians, and masters*, that were to be admitted in this way to membership in the Church.

(1.) Abraham is personally addressed: "Thou shalt keep my covenant therefore; . . . every man-child among you shall be circumcised." Gen. xvii, 9, 10.

(2.) Abraham's *seed* were required to do the same: "Thou and thy seed after thee in their generations." Gen. xvii, 9. "And I will establish my covenant between me and thee, and thy seed after thee in their generations." Gen. xvii, 7. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised." Gen. xvii, 10.

(3.) This *seed* embraced all *believers in Christ*, whether Jews or Gentiles: "For the promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. iv, 13. "That

he might be the father of all them that believe." Rom. iv, 11. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. iii, 7. Abraham and his believing seed were to bring their children with them into the Church of God *through all their generations*.

3. But why was the privilege confined to believing parents of bringing their children with them into the Church of God? We answer, the difference is wholly owing to the parents. And that difference is felt not by those children of unbelieving parents who die in infancy, but by such as live to manhood. The reasons why they are not placed in the Church, and in a covenant relation with God, are,

(1.) Because their parents do not sustain that relation, and, therefore, can not enter into a covenant with God in behalf of their children. Every covenant made must have two parties, each understanding the part he has to act, and pledging himself solemnly to perform his part in the covenant. The child is not competent to understand what the covenant enjoins; namely, *to walk before God and be perfect*. Therefore the parent, guardian, or master must act as the party in the covenant in behalf of the child, till the child becomes competent to understand and to act for itself; when, if the parent has done his duty as defined in the covenant, the responsibility is transferred to the child.

(2.) The unbelieving parent, etc., is not competent to perform the duty to the *child* which, as a

party in the covenant, he engages to perform. For the parent not only represents the child as a party in the covenant, but he also engages to *teach* and *govern* "his children and his household after him," so that "they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham [and upon all that do like him] that which he hath spoken of him"—in the covenant. For an unbelieving parent, or for "sponsors," as is done in some Churches, to make engagements which they can not and will not even try to perform, is, in our judgment, a most solemn mockery, and ought not to be tolerated in the Church of God. Nor will it answer to say that many of the Jews who circumcised their children, did not understand the covenant engagements which they took upon themselves in this solemn spiritual light; nor did they try to bring up their children in this pious and godly manner. The fact is too plain, and its existence called forth too frequently the reproof and chastenings of the Almighty, to be denied.

But the same may be said of thousands within the pale of the Church of Christ in our day. They have brought their children into the Church simply because their fathers have done so before them, and because their Church rules require it, and are as ignorant of its spiritual import, of the binding character of the pledges they have made, and are as neglectful of their performance as the Jews of the old dispensation ever were. Hence the reproach

with which the Church has been loaded; the dissatisfaction of many of the children who have been placed in a covenant relation, with what their parents have done for them; and the hesitancy of many good Christians about the propriety of placing their children in that relation.

There is, in our opinion, no subject in relation to which the Church needs to be enlightened more than upon this.

4. Nor is it left optional with believing parents whether or not they will place their children in this covenant relation to God.

The command is imperious: "Thou *shalt* keep my covenant therefore," is the language of the Almighty to Abraham, and to all believers in their respective generations. And the command is as imperious upon believing parents to place their children in this covenant relation to God, as it is to place themselves there. "He that is eight days old *shall* be circumcised;" "And my covenant *shall* be in your flesh for an everlasting covenant." Now, when, and where has God ever released believing parents from the performance of this duty? If he has never released them in terms as plain and unequivocal as the language in which he enjoined the duty, then it must continue binding. And before any Christian parent should make up his mind to defer bringing his child to God, and placing it in the sacred covenant relation here secured to it, he should be able to show that God has not only changed the form of the token, but also that he

has changed the covenant so as to authorize the delay.

Persons may be ignorant in relation to their duty on this point, or they may listen to opposing views till they may not know what is their duty; and, under such circumstances, may not feel particularly condemned for the neglect or delay. But we firmly believe that well-informed Christians can no more neglect, or delay, placing their children in a covenant relation to God, without feeling remorse, than if they neglected, or delayed placing themselves there.

Some persons will say, I know that it is my duty to consecrate my children to God, and this I have tried to do a thousand times in secret and family prayer. But would this answer the requisition of the law in your own case? After being *converted*, and becoming *like a little child*, will it be sufficient that you have consecrated yourself a thousand times to God in secret, or at the family altar? Why not? Why, clearly because in addition to all this, God requires you publicly to connect yourself with his Church, and place yourself in a covenant relation to him, by receiving the token of the covenant in your flesh. And does he not require you to do the same thing to your children? And is it not as wrong to violate the law in their case as in your own? Why not? It is an old and true saying, that "whatever is done unconstitutionally is not done at all." Now, the constitution of the Church no where directly enjoins it upon you to consecrate either yourself or

your child in secret or at the family altar. The law of God, to be sure, does. But the constitution stands above all law, and therefore has the highest claims; and till your children are brought and consecrated to God, according to his directions in the constitution of the Church, they are not consecrated at all. Other consecrations are good in their place, but can never take the place or answer the purpose of the regular consecration enjoined in the covenant.

5. Nor is the provision of the covenant respecting children a temporary arrangement, bounded by the Jewish dispensation. The temporal and typical blessings, promised in the covenant, were conditional, and have been exchanged for others better suited to the wants of the Church. And the token of the covenant, for reasons good and sufficient, has been changed in form, so as to be less painful and burdensome; but the spiritual *precept* and promise of the covenant, and the *token in the flesh* in its new form, continues, and is to continue forever; for, "my covenant shall be in your flesh for an everlasting covenant," gives to the everlasting covenant an everlasting token.

We have elsewhere examined the import of *everlasting*, as used in this covenant, and have proven it to signify *endless duration*, even when applied to things *temporal in themselves*, because they *shadow forth things which are eternal*; and the word *everlasting* embraces both. But when applied to things spiritual, that do not shadow forth any thing, either in

heaven or in earth, then the primary meaning of the word must be attached, which is *endless duration* in that form. Now, it can not be claimed that those provisions in the covenant, which relate to Abraham's spiritual seed, are typical, or shadow forth any thing in heaven or in earth: hence their perpetually-binding obligation. "I will establish my covenant," make it permanent, "between me and thee," God and Abraham, "and thy seed after thee in their generations," between all believers in Christ, in all their generations, and me their God, "for an everlasting covenant," running through both dispensations, through time and the endless cycles of eternity. "I will be a God unto thee and to thy seed after thee." And in their infancy is the time prescribed for entering into this covenant, and the believing parent is the responsible agent to act for and represent the child: hence, the everlasting covenant was designed to embrace all of the children of the Church of God through time and eternity; and if it does not, the Church or parents of the children are to blame.

SECTION III.

THE SAVIOR OF THE WORLD DID NOT DISFRANCHISE CHILDREN OF
THEIR RIGHT TO MEMBERSHIP IN HIS CHURCH,
BUT ESTABLISHED IT.

HAVING established the right of infants to membership in the Church of God, by the everlasting provisions of the covenant, or constitution of the Church; and having proven, too, that this relation to the Church, on the part of infants, was to be permanent, and was to be acknowledged by the application to them of the covenant *token*, which was, *first*, circumcision, and, *second*, baptism into the name of the Divine Trinity, it now belongs to our opponents to take the *affirmative*, and advance the proof that infants, by some alteration of the provisions of the covenant, have been disfranchised of their ancient rights. Inferences, or circumstantial evidences, will not answer in a case like this. Even positive law, could it be pointed out, must yield to the superior claims of a constitutional provision. An actual change, positively made, in the Abrahamic covenant, touching this point, must be clearly proven. If this can not be done, we adjure them to stop their unreasonable and unjustifiable crusade against infant baptism.

When the CONSTITUTION of a state or nation, in one of its articles, has positively defined what kind, or class, or classes of persons are to enjoy the privileges of citizenship, and by what particular process

or ceremony this right shall be acknowledged or secured, the class of persons described, by conforming to the regulations prescribed, will be entitled to those rights as citizens so long as the state or nation continues to exist, and to act under the *constitution* unaltered. Nor has any town, city, county, or faction of the people, or officer of the government, any right to deprive them of the rights guaranteed in the *constitution*; nor has the legislature any right to pass a law interfering with these rights. Nothing but an alteration of the *constitution*, or the adoption of a new one, can disfranchise them. Now, we defy anti-pedobaptists, who are making so much bluster about the baptism of infants, to show an alteration of the Abrahamic covenant so as to exclude infants from the reception of its token or any of its gracious spiritual provisions, or to prove the adoption of a new *constitution* containing a prohibition of infants from its gracious and spiritual provisions.

Now, we admit that the form of the inducting ceremony was changed at the commencement of the new dispensation; but that either believers in Christ, or their infant offspring, were, by any enactment of Jesus Christ, excluded from the Church, or deprived of the reception of the new inducting ceremony, we most positively deny; and those persons who exclude infants from the Church, and deny them Christian baptism, are in duty bound to prove that infants were thus disfranchised by Jesus Christ. Instead, therefore, of demanding of us a

positive "thus saith the Lord" for infant baptism, they must show a positive "thus saith the Lord" against it.

Dr. Lightfoot, speaking upon this very point, remarks as follows: "To the objection, it is not commanded to baptize infants, therefore they are not to be baptized; I answer, it is not forbidden to baptize infants, therefore they are to be baptized. And the reason is plain; for when pedobaptism in the Jewish Church was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent, there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands and into evangelical use as he found it; this added that he might promote it to a more worthy end and a larger use. The whole nation knew well enough that *little children* used to be baptized; there was no need for a precept for that which had ever, by common use, prevailed." (See more on this subject, in Clarke's Commentary, at the end of Mark.)

This point has been illustrated by the following homely, yet appropriate similitude:

"A man orders his servants to mark the sheep of his flock with a bloody sign, and is careful to add, 'See that you apply this sign to *all the lambs also.*' Afterward he sees fit to dispense with the *bloody* sign, made with a knife in the flesh, and ordains that his servants shall mark his sheep with *paint*, but he says nothing about the lambs. Now, the

question is, will these servants, because the marking is a 'positive institution,' argue that the lambs are no longer to be marked because they are not specified, in so many words, in the second order? As they purchase more sheep with lambs, will they mark the sheep, but say they have no order for marking the lambs? Every man must see that the case would be just the contrary. All the natural force of circumstances would tend to establish the conviction that no change was intended in the *mark* further than its external character. Its applicability to the lambs, as well as to the sheep, would not be considered as being at all affected by such a change in the mark or sign. And it is wholly unnatural to suppose that they would reason from such a fact to the exclusion of the lambs. So in the case before us. The fact of the external form of the initiating ceremony, or mark of discipleship, being changed, is not a sufficient ground for inferring the change of the applicability of that ordinance to infants; and it is wholly unnatural and forced to suppose the apostles would have drawn such an inference." (See Hall on Baptism, pp. 156, 157.)

To those who continue to demand a positive command in the New Testament for the baptism of infants, we recommend the following from the pen of Rev. F. G. Hibbard:

"That God has no where directly authorized female communion by any express precept; and as, from the reasonableness of the case, we are fully

convinced it is the Divine will that they should be admitted to the communion table, therefore we are warranted in believing that positive duties are sometimes left to the direction of inference and analogy without explicit written command; and if such a subject as the right of females to the communion-table has been left to inference, analogy, and the reasonableness of things, so also may the subject of infant baptism—a subject, we repeat it, no more likely than the former to be misunderstood. And all this may serve to show how futile are the claims which some persons put forth to that highest kind of moral evidence, explicit command, as a condition of their faith. This point is so clear and evident, and so obviously parallel to the case of infant baptism, that it needs not to be amplified.” (Hibbard on Baptism, p. 82.)

The same author again says:

“The fact of the change of the Sabbath from the seventh to the first day of the week, rests upon the same kind of evidence as that which we claim for the support of infant baptism. It seems not to have been duly considered by our opponents, that from the earliest records of history God has delivered his commands to men through various means, and in somewhat varied kinds of evidence. If we attentively examine into the grounds of evidence that we have for various beliefs, we shall find that while for some we have the warrant of a Divine positive precept or declaration, for others we have only the authority of historical testimony and

inductive reasoning. And these remarks, too, apply not merely to forms and accidental usages, but to cardinal and important subjects. We make these remarks, not to intimate a suspicion that there is any want of evidence in any part of revelation, but to direct attention to the fact that all duties are not sustained by the same kind of evidence." (Hibbard on Baptism, pp. 83, 84.)

"Is it not wholly unaccountable that the Baptists should reject infant baptism on the ground of a want of express precept, and then turn directly about, and advocate the first day of the week as the true Sabbath? They are forced to defend their practice in the observance of the first day of the week as the Sabbath day, on exactly similar grounds of evidence to those from which we argue the obligation and validity of infant baptism. Why do they accept this sort of evidence in the one case, and reject it, nay, hoot at it, in the other? The Seventh-day Baptists alone are herein consistent with themselves, and must necessarily possess great advantage of their brethren who keep the first day of the week, in argument on their respective peculiarities. 'They must either keep the seventh day,' says a Seven-day Baptist, 'or reject the principles on which they reject infant baptism; they must give up their argument, or keep the seventh day, or else determine to act inconsistently and absurdly.'" (Rev. E. Hall on Baptism, p. 124.)

"But the New Testament is not silent on the subject of infant baptism, but makes just such

mention of it as, in view of the state of opinion at that time, proves it to have been enjoined and universally practiced. It makes just such mention of the subject as the circumstances of the case required. It is not the ordinance of baptism itself that we now speak of, but it is the application of this ordinance to infants.

“The institution of Christian baptism required and received an express sanction from the lips of our Savior, and this command is registered. But the application of this rite to infants is a point that becomes so obvious to the mind of the Jew, and to all who were conversant with the ancient usage of the Church, as to require no direct precept, or, at least, that the precept should be recorded. The light of analogy, and the force of ancient habit, precluded any such necessity. They had only need of being informed what was the initiatory rite of the new dispensation, and the fact of its applicability to infants would follow as a matter of course, unless prohibited; or, at most, would require only private direction. Under these circumstances, what mention may we suppose the New Testament would naturally make of this subject? We answer, it is reasonable to suppose that it would merely recognize facts and principles in relation to it, in an incidental way, without any intimation of their being new, or controverted, or doubted. And this we find to be the fact in the case.

“The New Testament makes just such allusion to infants—recognizes all those facts and principles in

reference to them—as supposes them still to retain their ancient rights to the seal of the covenant, and their ancient relation to the Church. Infants are spoken of in a manner wholly inexplicable on any other supposition than that of their eligibility to baptism, and in a manner to clearly indicate that there was no controversy on this point in the New Testament times. The reader will readily perceive, therefore, on a little reflection, the proper distinctive character of our position. He will be at no loss to appreciate the distinction between a *positive command*, directing a certain line of conduct, and a *recognition* of principles and facts which imply such conduct, between an ordinance newly issued under sanction of positive authority, and an ordinance of ancient date, newly recognized in its principles, and in the fact of its existence.” (Hibbard on Baptism, pp. 88, 89.)

Fully indorsing the sentiments of Mr. Hibbard, we will here take the liberty to illustrate some of them.

1. He says, “The New Testament makes just such allusion to infants—recognizes all those facts and principles in reference to them—as supposes them still to retain their ancient rights to the seal of the covenant, and their ancient relation to the Church.” The following is an example: “Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is

the kingdom of heaven. And he laid his hands on them and departed thence." Matt. xix, 13-15.

The following facts are worthy of special consideration.

(1.) The persons who brought these "little children" to Christ, were Jewish parents, themselves connected with the Church of God in infancy, and cherishing the highest veneration for all the provisions of the Abrahamic covenant, which secured to children a *visible* as well as a *spiritual* connection with the Church of God, and consecration to him by the application of the covenant token. They had learned, through John the Baptist, and others, that Jesus was the long-looked-for Messiah promised in the covenant, and they partially believed it. Their principal concern at this time was, to know what disposition the Messiah would make of their "little children" under the new dispensation. Hence, they brought them to Christ, and asked him to lay his "hands upon them, and pray." "It was a common custom among the Jews," says Dr. Clarke, "to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by way of dedication or consecration to God—the person being considered as the sacred property of God ever after." Their object in bringing these children to Christ, and asking him to "put his hands on their heads, and pray," was to settle an important principle; and that principle related not so much to the ordinance as to the fact of consecrating little children to God. They

knew not that any change in the ordinance of consecration was contemplated: nor did they care or inquire about this; their minds grasped an object infinitely more important—it was, whether “little children” were to continue to enjoy a consecration to God, a covenant relation to him and his Church, or not, under the reign of the Gospel.

(2.) “The disciples rebuked them,” supposing, as many parents now do, that these “little children” were too young to be benefited by the consecration and prayer of the Savior. St. Luke—xviii, 15—calls them *τα βρεφη*—*infants*, or very young children.

(3.) “But Jesus,” knowing better than they did the object for which the children were brought, and fully approving of that object, and wishing to correct the error and hasty action of his disciples, “said, Suffer little children, and forbid them not, to come unto me.” He refers to “little children” generally, as well as to these in particular. He settles a principle for all time to come, that “little children” are to be brought to Christ, and consecrated to God, and then assigns the reason, “for of such is the kingdom of heaven.”

(4.) “The kingdom of heaven,” in this place, must refer either to his spiritual, invisible Church on earth during the dispensation of the Gospel, or his glorious spiritual reign in heaven, or he means both, as two departments of one kingdom. In either case the “kingdom of heaven” is composed of characters morally resembling those of “little

children." And it is because they sustain this character, and stand thus related to the divine kingdom, that they were visibly and publicly to be consecrated to God. And this is precisely the character the Jews had always given to "little children," and this character was what constituted them "Abraham's seed," and was the reason that they were connected with adult believers in the Abrahamic covenant. The exact relation, therefore, which little children had sustained from the beginning to God and his Church, they are forever to continue to sustain. And this agrees perfectly with the declaration made by the prophet Jeremiah—xxx, 20—"Their children [under the dispensation of the Gospel] also shall be as aforetime," as they had been from the organization of the Church. Christian baptism was not yet instituted; hence, the Savior did not baptize them, but he settles important principles which others were to act upon, when baptism was instituted. This passage must be connected with the one containing the apostle's commission, for the mutual understanding of each; the first declaring what the relation of "little children" is to be to God and his Church forever, and the other showing how, under the new dispensation, this twofold relation is henceforth to be visibly and publicly acknowledged by "baptizing them."

2. Mr. Hibbard speaks of the difference "between an ordinance newly issued under sanction of positive authority, and an ordinance of ancient date,

newly recognized in its principles, and in the fact of its existence.”

The difference is seen in the following particulars :

(1.) A new positive institution should not be carried into practice beyond the plain letter of the language in which it is described, or the manifest example of those who authorized it. “See thou do all things according to the pattern showed thee in the mount,” is as true in its application to New Testament positive institutions, as it was to those instituted by Moses.

(2.) An old institution, newly modified and established, should be made to differ from its former character only so far as the language in which it is described, or the example of those making the change, will justify.

The fact has been fully settled, I think, that Christian baptism was not a new positive institution, but was an old institution newly modified; that from Moses to Christ it was an adjunct of circumcision, and was then, in an improved form, made to succeed it. The question, then, pertinent to this subject is, in what did he change the former character and design of baptism? Did he so modify it as to exclude infants? This point will be investigated in its proper place. We have seen, however, that in advance of any interference with baptism, Jesus Christ did re-establish every thing in relation to infants that they had previously enjoyed. And unless there is some positive prohibition, the inferences are most decidedly in our favor.

SECTION IV.

THE COMMISSION GIVEN BY CHRIST TO HIS APOSTLES DOES NOT PROHIBIT, BUT PROVIDES FOR THE MEMBERSHIP AND BAPTISM OF INFANTS.

WE will examine that commission as given by Christ to his apostles and their successors in the ministry.

I. As recorded by Matthew—xxviii, 19, 20. It reads, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

1. The first thing to be ascertained is, whether the commission as here described presents any insuperable barrier to the baptism of infants. For, while anti-pedobaptists admit that the Savior did not expressly forbid the baptism of infants, he did, they say, lay down principles, and give directions, in reference to the ordinance of baptism, which, of necessity, excludes infants.

(1.) They claim that Christ commanded the apostles to “*teach all nations,*” and then to “*baptize them.*” Consequently, teaching must, of necessity, in every case, precede baptism.

(2.) Infants can not be taught before baptism; therefore infants should not be baptized.

To this we remark,

First. That the order of words in Scripture does not always point out precisely the order of things. St. Mark—i, 4—says, “John baptized in the wilder-

ness, and preached the baptism of repentance." But it can not be supposed that John invariably baptized first, and preached repentance afterward. Again—Mark i, 5—"They were baptized of him in Jordan, confessing their sins." But were they baptized first, and then did they confess their sins afterward? The Lord's supper was instituted before Christ's crucifixion, and baptism after it; but does the Church invariably administer the sacrament before baptism? Again: if the language of the great commission is arbitrary as to time, then the apostles and their successors should not have baptized any till they had "*taught all nations;*" nor should they have taught any persons after baptizing them; for if the rule is arbitrary it must work both ways. It would be as unlawful to teach after baptism as to baptize before teaching them. But no such arbitrary rule was intended.

Now, in all these cases the order of time is made to yield to the apparent relation and fitness of things. And this is all we ask in the case before us. All are to be taught, and all are to be baptized; and when teaching is necessary before baptism, let it be given; and where it is not necessary to constitute the candidate a fit subject for the ordinance, let baptism be administered first, teaching them afterward. Infants, as we have shown, are fit for the Church and for heaven, as well as for baptism, without teaching; therefore, let them be baptized first, and taught subsequently.

Second. The word *teach* is not the best translation

of the original that could be made. "Go ye, therefore, and μαθητευσατε—*matheteusate*—*make disciples or proselytes* of all nations, baptizing them," etc. "The translation we have given is, to say the least, as consistent with the original as the one in our common English version. This the Baptists themselves will not deny. Beside, the specific duty of *teaching* is referred to in the very next verse, and is expressed in another word. Our English presents a perfect tautology: 'Go *teach* all nations, . . . *teaching* them,' etc. It will not be argued that this is either a smooth or forcible sense. The two words are not the same in the original, and certainly can not be supposed, with any propriety, to bear exactly the same sense here. The first, which occurs in verse 19, enjoins upon the apostles to bring persons over to the Christian profession, which, in an adult, would imply some elementary teaching. But the second word, which occurs in verse 20, enjoins upon them to *instruct* these converts. The former word is more *general*, the latter more *specific*. Doddridge renders it, 'Go forth, therefore, and proselyte all the nations, . . . teaching them,' etc. This makes the same sense as the marginal reading, 'Go make *disciples* or *Christians* of all nations,' etc. Now, it is incontestible that they were commanded to μαθητευσατε—*make disciples*—before they were commanded to διδασκειν—*teach*. If not, why are these commands enjoined in this *order*? and if both these words mean the same thing in this place, why are the *two* employed, instead

of *one* word, which would have been more simple? It is therefore absurd to suppose they mean the same thing. They were to perform the first command—to make disciples—*before*; they were to perform the second command—to teach, indoctrinate—*after* baptism.

“Furthermore, the verb bears this sense elsewhere. Thus, Matt. xxvii, 57: ‘Joseph . . . who was μαθητευσε—*made a disciple* of Jesus.’ Acts xiv, 21: ‘And when they had preached the Gospel in that city—και μαθητευσαντες ικανους—and *having made disciples* of many.’ That these persons of Derbe were not only *taught*, but actually *discipled*, and brought under the denomination of Christians, is evident, for in verse 22 they are called μαθητων—*disciples*—and in verse 23 are spoken of as Church members.” (Hibbard on Baptism, pp. 95, 96.)

If you would induce an adult to enter your school, you must first convince him that it is his interest to do so; but children may be placed in the school by their parents; and in both cases you speak of them as *scholars* or *disciples*; and the children sustain that relation as really as do the adults.

And inasmuch as infants without *instruction* sustain a moral character precisely similar to adults who have been taught and even *converted*—see Matt. xviii, 3—they are therefore *disciples* by the action of their parents, in the fullest sense of the text, and are consequently as fit to receive baptism. The commission, therefore, in this instance, presents no obstacle in the way of baptizing infants, by

requiring them first to be *discipled*, or taken as subjects of *instruction*.

2. The apostles would naturally understand the words of this commission as authorizing and directing infant baptism.

(1.) The word μαθητευσατε—*disciple*—as used in the commission, signifies the same as *proselyte* among the Jews; the former describing a convert to Christ, while the latter describes a convert to the law of Moses.

“The word—μαθητης—*mathetes*, disciple, primarily signifies a *scholar*, that is, one who has placed himself under the tutorage of another. A person who left his idolatry and heathen worship and came to Moses, adopting him as his authoritative teacher and guide in religion, was called a *proselyte*; a person who ‘forsook all,’ and came to Christ, accepting him as his only religious teacher and guide, was called a *disciple*. The primary idea in both words is the same. Our Savior used the word *disciple*, instead of *proselyte*, probably for no other reason than to avoid the confusion that would result from adopting a strictly Jewish vocabulary, although that vocabulary might otherwise have equally served his purpose.” (Hibbard on Baptism, p. 97.)

(2.) The practice of making *proselytes* to the Jewish religion was well understood by the apostles, who were commissioned to *disciple* or make *proselytes* of “all nations.” Dr. Clarke says, “The term *proselyte*, from the Greek προσηλυτος—a *stranger*, or *foreigner*, one who is come from his own people or

country to sojourn with another. All who were not descendants of some of the twelve sons of Jacob, or of Ephraim, or Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes* among the Jews. But of these strangers or proselytes there were two kinds, called among them *proselytes of the gate*, and *proselytes of justice* or of *the covenant*. The *former* were such as wished to dwell among the Jews, but would not submit to be circumcised; they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah, but were not obliged to observe any of the Mosaic institutions. The *latter* submitted to be circumcised, obliged themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jew but merely their once having been heathens. The former, or *proselytes of the gate*, might not eat the passover or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves." (See comments on Exodus xii, 43.) It is to this *second* class of *proselytes* we now refer; and it will be easy, I think, to convince the reader that the spirit of making proselytes was never higher among the Jews than when the Savior commissioned his apostles to make *disciples* or *proselytes* of "all nations." Christ says—Matt. xxiii, 15—"Ye compass sea and land to make one proselyte." Josephus tell us—Ant. b. 13, c. 9, sec. 1—that Idumea was wholly *proselyted* over as a nation. Again: wherever the apostles went, preach-

ing the Gospel, they found Jewish *proselytes*. (See Acts ii, 10 ; vi, 5 ; and xiii, 43.) The apostles, therefore, must have been familiar with this class of persons among the Jews as well as with the process by which they were made, themselves being Jews.

(3.) These proselytes were *baptized* as well as *circumcised*—a fact, too, with which the apostles must have been familiar. In addition to what has been said on this point—see Part II, Sec. I, and Sec. II—we will here give the testimony of a few more Jewish authorities:

The Talmud of Babylon says, “When a proselyte is received, he must be circumcised ; and when he is cured, they baptize him in the presence of two wise men, saying, Behold he is an Israelite in all things.”

The Talmud of Jerusalem agrees with the above, only, like Maimonides, it speaks of a “sacrifice” in addition to circumcision and baptism.

The Gemara of Babylon, a Jewish commentary on the Mishna, says, “The proselytes entered not into covenant but by circumcision, baptism, and sprinkling of blood.”

And hence Arianus, who wrote about A. D. 147, calls the Jewish proselytes, in derision, “*the baptized*.” (See Lightfoot’s *Horæ Hebraiæ Talmudicæ* ; also, his *Harmony of the New Testament*. Dr. Hammond’s *Annotations* ; also, his *Six Queries on Infant Baptism*, quoted by Wall’s *History*, Part I.)

The following very appropriate remarks are from the pen of Dr. Woods. We commend them to those who deny that baptism was practiced by the Jews

in making proselytes before it was instituted by our Savior.

“First. The rabbins unanimously assert that the baptism of proselytes had been practiced by the Jews in all ages, from Moses down to the time when they wrote. Now, these writers must have been sensible that their cotemporaries, both Jews and Christians, knew whether such a practice had been prevalent or not. And had it been known that no such practice had existed, would not Jesus have been found bold enough to contradict such a groundless assertion of the rabbins? At least would there not have been some Christians, fired with the love of truth, jealous for the honor of the sacred rite, first instituted by Christ, who would have exposed to shame those who falsely asserted that a similar rite had existed for more than a thousand years? But neither of these things was done.

“Second. Had not the Jews been accustomed to baptize proselytes previously to the Christian era, it is extremely improbable that they would have adopted the practice afterward. For their contempt and hatred of Christianity exceeded all bounds, and must have kept them at the greatest possible distance from copying a rite peculiar to Christians.

“Third. It seems to have been perfectly consistent and proper for the Jews to baptize proselytes. For their divine ritual enjoined various purifications by washing, or baptism. And as they considered all Gentiles to be *unclean*, how could they do otherwise than understand the Divine law to require, that

when any of them were proselyted to the Jewish religion, they should receive the same sign of purification as was, in so many cases, applied to themselves?" (Lectures on Infant Baptism, pp. 48, 49.)

(4.) When Gentile parents were converted and made *proselytes*, their children—males under the age of *twelve*, and females under *thirteen*—were regarded as *proselytes*, and, accordingly, were baptized.

"Boys under twelve years of age, and girls under thirteen, could not become proselytes till they had obtained the consent of their parents, or, in case of refusal, the concurrence of the officers of justice. Baptism, in respect to girls, had the same effect as circumcision in respect to boys. Each of them, by means of this, received, as it were, a new birth." (Robinson's Calmet, Art. Proselyte.)

After the reader has again examined what has been said in another place on this subject—Part III, Sec. I—he will examine the following additional testimony. Rab. Honna says, "They baptize an infant proselyte by the command of the bench. Upon what is this grounded? On this, that baptism becomes a privilege to him. And they may endow an absent person with a privilege; or they may bestow a privilege upon one, though he be ignorant of it." (See Lightfoot's *Horæ Hebraicæ* in Matt. iii, 28.)

(5.) We will now briefly sum up what has been proven, as the grounds of our argument. We have proven that *disciple*, in the Christian vocabulary, is equivalent to *proselyte* with the Jews; and that

proselyte was a name applied by the Jews to all *converted* Gentiles and their infant children; and that all such *proselytes*, whether adults or infants, were both circumcised and baptized; and that their mode of proselyting was extensively practiced by the Jews in the days of Christ and of his apostles; and knowing what customs did prevail, and what power early education and long-continued habit exert upon the mind, Jesus said to his apostles, "Go and *disciple*"—make *proselytes* of "all nations," and omitting to circumcise them as the custom had been, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," without the slightest intimation that infants, of converted parents, were not now, as formerly, to be regarded as proselytes, and, consequently, baptized.

We will be greatly aided in arriving at the truth in relation to the above passages by the following rules. Mr. Horn says, "1. Ascertain the notion affixed to a word by the persons in general, by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed." He adds, "The meaning of a word used by any writer, is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who speak a language; by which they are mutually bound to use words in a certain sense: he, therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into error,

contrary to the design of God." (Horn's Introduction, p. 114.)

Now, we have seen what *notion* the Jews of our Savior's day, and, consequently, the apostles, attached to *making disciples*, or *proselytes*. Their *notion* was, that *infants* were embraced; consequently, if Christ did not design infants to be baptized, he was in duty bound to apprise them of the fact; and, therefore, by not excluding infants, he evidently designed them to be baptized with their parents, as was the custom.

"It is common," says Mr. Wall, "for a rule or law to be so worded as that one may perceive that the lawgiver has supposed, or taken for granted, that the people to whom it was already given did already know some things which were previous to the apprehending of his meaning, so that it was needless to express them. But though these things were ordinarily known to the people of that time and place, yet we, who live at so great a distance of time, do not know them without an inquiry made into the history of the state of that time as to those things which the law speaks of, and, consequently, without such inquiry, the rule or law that was plain to them, will, in many particulars, be obscure to us. So, for example, many of the Grecian and Roman laws, whereof we have copies yet extant, would not be well understood by us unless they were explained to us by such as have skill in the history of the state of affairs in those empires. And so, many passages in the books of the New Testament of our

Savior are not rightly apprehended without having recourse to the books of the Old Testament, and other books, wherein the customs of the Jewish nation are set forth, for understanding the state of religion among the people at that time when our Savior gave his rules." (History of Infant Baptism, Introduction.)

"It is a matter of no importance to the present argument, whether the Jews fairly derived their authority for baptizing proselytes from the Bible, or only from their doctors. The truth is, they had such a practice, and they quoted the Old Testament Scriptures as their authority. Whether, therefore, the practice were rightly or wrongly founded on the sacred Scriptures, *they fully believed* it to be of divine authority; and hence, it is easy to perceive that it would have the same influence over their minds, in determining the sense of their commission, as though it had been indisputably of divine authority; that is, without a prohibition, they would naturally have understood it as authorizing and directing them to baptize infants. The question is not, whether the baptism of Jewish proselytes—infants as well as adults—was right? but whether the disciples, and all the Jews, believed it to be right? for the influence it would exert over their minds is not to be measured by the absolute fitness or obligation of the practice, but by their views of its fitness and obligation." (Hibbard on Baptism, pp. 103, 104.)

Mr. Wall illustrates these views in the following

way: "Suppose our Savior had ordered the apostles to require the nations to keep the Jewish feasts. If he had meant that they should not keep the 'feast of the dedication'—for which there is no positive Divine command—as well as the passover, and the rest which had been commanded in the law, he would doubtless, in that case, have excepted that. And there is the same reason in the case before us"—Wall's History, Part I, Introduction—to suppose that, if the Savior designed that the apostles should not baptize infants, they would have been excepted by him in the commission.

We will here introduce one more quotation from Dr. Woods. He says, "Christ ordained that this rite, which had thus been used among the Israelites for purification, and thus applied to converted Gentiles, and to Jews who repented under the preaching of John, should, from that time, be applied to all, in every part of the world, who embraced Christianity. The work of proselyting men to the true religion had before been carried on within narrow limits. It was now to be carried on extensively; and baptism, in the Christian form, was now to be administered to all proselytes. 'Go ye and proselyte all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' In judging of the true meaning and intent of this commission, the apostles would naturally consider in what manner baptism had been administered, and particularly its having been applied to *proselytes* and *their children*. This last cir-

cumstance, in addition to the other, with which they were so familiar, namely, that of having children, as well as parents, consecrated to God by circumcision, must have had a direct and decisive influence upon the construction which the apostles put upon their commission, and must have left them to conclude that, under the Christian dispensation, *children*, as well as parents, were to be devoted to God by baptism, unless some contrary instruction was given to prevent such a conclusion." (Woods's Lectures on Infant Baptism, pp. 50, 51.)

In addition to the above facts and arguments, the reader will remember that but a short time before this commission was given, the apostles were reprimanded for refusing to *suffer little children to come to Christ*, and the relation which little children had long sustained, both to the Church and to God, was in their presence reaffirmed by the Savior; consequently, as Knapp says, "If Christ, in his command to baptize all—Matt. xxviii—had wished children to be excepted, he must have expressly said this; for since the first disciples of Christ, as native Jews, knew no other way than for children to be introduced into the Israelitish Church by circumcision, it was natural that they should extend this to baptism—when baptism took the place of circumcision—if Christ did not expressly forbid it, especially after declaring them fit for the kingdom of heaven. Had he, therefore, wished that it should not be done, he would surely have said so

in definite terms." (Woods's Lectures on Infant Baptism, p. 51.)

3. The apostles could not fulfill the commission given them without baptizing infants. They were commanded to "*disciple all nations, baptizing them,*" etc. Mr. Campbell says, "*The active participle, baptizing, in connection with an imperative, disciple them, either declares the manner in which the imperative is obeyed, or explains the meaning of the command.*" (Christian System, p. 198.) Consequently, according to his own showing, no person can be a *disciple* unless he is *baptized*; and as every nation is composed in part of infant children, no nation can be *discipled* till its infant children, as well as its adults, are baptized. Accordingly, to "*disciple all nations, baptizing them,*" etc., the apostles and their successors must continue to "*disciple*" parents and children, "*baptizing them*" till all the parents and children in "*all nations*" are "*discipled*" and "*baptized.*" If it be said that they were commanded to "*disciple all nations, baptizing them*" only as they become adults, we answer this is adding to the commission a sentence and a thought which it does not contain, and which is nowhere authorized in either the New or Old Testament, nor in the practice of the Church in either dispensation, and therefore can not be regarded as being the true sense of the commission. Besides all that, a very large portion of every nation dies before arriving at adult years, and, consequently, if their baptism be deferred, a large por-

tion of every nation can never be "discipled, baptizing them," etc., in this world. The apostles, therefore, received a commission which they could not fulfill unless they baptized infants. From the facts we have proven, and the reasons we have adduced, we will leave the reader to judge whether the apostles would not, in view of all the circumstances, be likely to understand the commission given them by their divine Master to authorize the baptism of infant children.

II. We will examine the commission as recorded in Mark xvi, 15, 16: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

We would here remind the reader that infant Church membership, acknowledged by a visible Church ordinance, had been practiced from the beginning; and the question now is, whether the Savior, in the above language, prohibited its continuance? Anti-pedobaptists affirm, while we deny.

Mr. Jewet says, "But the terms of the commission, while they enjoin the baptism of believers, *do most certainly exclude the baptism of any but believers.* If I commission my agent to purchase for me a lot of Webster's *large* Dictionaries, does he not violate his instructions if he also buy on my account a lot of the *abridgments*? 'But,' he says, 'you did not *forbid* the purchase of the abridgment.' Did not *forbid* the purchase! I answer, it was not necessary for me to insert in your commission a prohi-

bition against purchasing other books. Your instructions were definite; and when I directed you to buy the *large* books, you must have known that you had no authority to buy *small* books; you have done it at your own risk." (Jewet on Bap., p. 91.)

But, conclusive as the above argument at first appears, a moment's investigation will show that the cases are not parallel. To make them parallel, we must suppose that Mr. Jewet's agent had been long in his employ, and that others had preceded him in the same service; and that in all previous cases, when the employer was at all specific in his instructions, he had invariably commanded them to bring both the large and the small editions of Webster's Dictionary. And now Mr. Jewet informs his servant that he had greatly enlarged his storehouse, and he intended engaging in the trade of dictionaries much more extensively than ever before, and that he must bring him hereafter a much larger number of books than before, without specifying at all whether he wanted the large or small kind, or both. Would not the agent, under these circumstances, look at the previous custom on this subject, and get the same kind of books that agents had always previously gotten? And if any of Mr. Jewet's other agents should take it upon themselves to complain, at his arrival, because he had brought some small books, would he not plead with propriety that if his employer intended to stop the trade in the small books, he should have told him so definitely? and that in the absence of such a

definite prohibition he was justified in purchasing the small books? Still, it may be argued that the term "believeth" does sufficiently define the subjects of baptism to amount to a prohibition of all that do not or can not believe. Says Mr. Jewet, "These directions command none but believers to be baptized." (Jewet on Baptism, p. 90.) But it is much easier to assert than to prove this proposition.

We have before proven that the simple order of words by no means formed an arbitrary rule as to the order of things. The word "believeth," being antecedent to "baptize," no more proves that faith must necessarily precede baptism, than does the word "teach" placed before "baptism," in Matt. xxviii, 19, prove that instruction, whether they need it or not, must precede baptism; or than "baptism" being placed before the "confessing of sins," in Matt. iii, 6, proves that baptism must, in all cases, necessarily precede confession; nor yet that "baptism" being spoken before "repentance," in Matt. iii, 11, renders it necessary that baptism should invariably precede repentance. If we undertake to make an arbitrary rule in one place, fixing the order and relation of things by the order of words, we may do so universally, and thus rule would conflict with rule till the Bible would present a worse confusion of rules than there was of "tongues" on the "tower of Babel."

But it may be said that this is an exception, because the Savior fixes faith as a necessary prerequi-

site to baptism. Certainly no more than he does to salvation. "He that believeth and is baptized, shall be saved." If faith is a necessary prerequisite to baptism, then both faith and baptism are necessary to salvation; and as infants can neither "believe" nor be "baptized," they certainly can not be "saved." This is a very hard argument for anti-pedobaptists to dispose of. Mr. Jewet attempts it in the following rather ingenious manner: "With reference to Mark xvi, 16—'He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned'—it is said, 'If we infer that a person must actually believe, else he can not be baptized, we must also infer that he must actually believe, else he can not be saved; hence infants can not be saved.' Certainly, if there were no way of saving infants but by the Gospel, this conclusion is inevitable. The Gospel saves none but by faith. But the Gospel has nothing to do with infants, nor have Gospel ordinances any respect to them. The Gospel has to do with those who hear it. It is good news; but to infants it is no news at all. They know nothing of it. The salvation of the Gospel is as much confined to believers as the baptism of the Gospel is. None shall ever be saved by the Gospel who do not believe it; consequently, by the Gospel no infant can be saved. Infants are saved by the death of Christ, but not by the Gospel, not by faith. They are to be regenerated, but not by the Gospel; they are to be sanctified for heaven, but not through the truth revealed to man. The

position is, therefore, good; none can be saved by the Gospel but such as believe the Gospel; none can be baptized with the baptism of the Gospel, but such as believe the Gospel. There is no exception in either case." (Jewet on Baptism, p. 93.)

1. Mr. Jewet says, "None can be saved by the Gospel but such as believe the Gospel." What is meant by being "saved by the Gospel," we do not fully understand. Can he mean that the Gospel has power to save independent of Christ, or of his death? This can not be possible. He only meant, perhaps, that the Gospel saved instrumentally. The Gospel, which consists in the simple proclamation to men that have sinned that Christ has died for them, has no power in itself to save; but by exciting faith in Christ, through which he saves us, it becomes instrumental in our salvation. The death of Christ, therefore, is the efficient agent by which we are all regenerated, sanctified, and saved. And baptism, though a Gospel ordinance, is not a type, sign, or figure, either of the agent or of the instrument, but of the thing accomplished—of regeneration and of sanctification.

2. Mr. Jewet admits that infants are capable of receiving regeneration, sanctification, and salvation, though not through the instrumentality of the Gospel, but through the direct and efficient agency of the death of Christ. He says, "Infants are saved by the death of Christ, but not by the Gospel, not by faith." Again: "They are to be regenerated, but not by the Gospel; they must be sanctified for

heaven, but not through the truth as revealed to man." But as baptism is not a sign of the Gospel, nor of truth, nor yet of the death of Christ, but of a regenerate heart, and of a sanctified spirit; and inasmuch as infants are capable of receiving, and do receive, the very thing signified by baptism, what difference does it make, whether it comes direct from the agent, or indirectly through one or more instrumentalities?

If a shepherd upon one of the mountains of Israel, having purchased a flock of sheep, some old and some young, and, being anxious that others should be able to designate them as well as himself, should send a servant with an instrument in his hand for the purpose, and should command him to mark them; but, before marked, his sheep must be washed with the water of a certain fountain himself had prepared hard by the sheepfold; and that the mark should both indicate that they were his sheep, as well as signify that they had been washed. But the old sheep, having escaped from the fold, and having fled into the wilderness, must be searched after, and brought back, as well as washed. The searching, bringing back, and marking of the sheep, he assigns to his faithful servant, while he himself undertakes the washing, both of the young sheep at home and of the old ones as they return. Would the old sheep, when returned and washed, be any better qualified, or any more deserving of the mark, in consequence of the extra labor that had been instrumentally bestowed on them, than the young

sheep, on whom no such instrumentalities had been employed, they, too, having been washed by the same hands, and in the same fountain? The above illustration the reader will be able himself to apply.

3. Mr. Jewet says, "None can be baptized with the baptism of the Gospel, but such as believe the Gospel." But why is this? Has he not admitted that, without faith, infants possess all that baptism signifies? And if they can have the substance without faith, why not the figure? But does he not know that what he here asserts is the very thing in dispute, which he should, at least, have tried to prove? Or did he think that his ingenious play upon words—that adults were "saved by the Gospel," and that infants were "regenerated by the death of Christ"—would turn the attention of the reader from the main point at issue, so that a bare assertion would be sufficient? It certainly looks like it. What connection is there between faith and baptism, which makes the one a necessary prerequisite to the other? A direct and rational answer to this inquiry, would be worth more to the Baptist cause than a thousand ingenious shuffles. True, in the case of adults, faith is necessary as a condition of regeneration; but in the case of infants, it is not necessary. They are regenerated without faith; and, consequently, as fit for baptism without faith, as adults are with it. Mr. Jewet knew better than to quote as Scripture what has often been quoted, "Believe and be baptized." He knew there was no such Scripture.

4. But why does Mr. Jewet try to make the language of the Savior arbitrary in the first part of the passage, and not arbitrary in what remains? requiring faith as a universal prerequisite to baptism, so as to exclude infants from this ordinance, and yet not require both faith and baptism as necessary universal prerequisites to salvation, so as to exclude infants from it also? If the first part of the passage is arbitrary, the remainder must be doubly so. If infants can not be baptized because they can not believe, then, certainly, they can not be saved, for the double reason that they can neither believe nor be baptized; for "he that believeth and is baptized shall be saved." All we ask is fair play; and if the passage is arbitrary in the one case, let it also be in the other; and if our opponents fix a rule for others, let them stand by the same rule themselves. Mr. Jewet evidently feels this pinch of his own rule; hence he says, "If there were no way of saving infants but by the Gospel, this conclusion is inevitable." "Infants," he says, "are saved by the death of Christ." Very true; but why not give us the same latitude of argument? When pedobaptists refer to the "death of Christ" to show that infants are by it regenerated, and, consequently, fit for baptism without faith and without the Gospel, anti-pedobaptists fly back to the above arbitrary rule, and attempt to tie us up by it, making faith indispensable to baptism. We admit that if there were no way of preparing them for baptism but by the Gospel and by faith, infants could not be bap-

tized; just as he admits that "if there were no way of saving infants but by the Gospel, they could not be saved." But as he claims that infants are regenerated and saved by the death of Christ, without the Gospel, and without faith, so we claim that infants are regenerated and fitted for baptism, by the death of Christ, without the Gospel, and without faith. It is said to be "a poor rule that will not work both ways." It is also a poor argument that will not give to an opponent grounds of argument which it claims for itself. All we want of our Baptist friends is the same latitude of argument which they claim for themselves. And if the commission as recorded by St. Mark is to be an arbitrary rule between faith and baptism, carry it out so between faith, baptism, and salvation; but if they can resort to other sources of argument to show that infants are saved, let us have access to the same source for evidence to prove that infants are prepared for baptism.

5. But instead of faith being an arbitrary prerequisite to baptism, the commission reverses it; and both in the original and in the English translation, baptism is placed first in order, and should be first in practice. A careful analysis of the language employed, I think, will satisfy the impartial reader of this fact. The word βαπτισθεις, *baptis-theis*, is in the aorist passive form, and the sentence literally and properly means, "He that believeth, *having been baptized*, shall be saved." And this is the sense our English translation now gives.

The verb "is," is a *neuter verb, present tense*. It describes not an action or passion received or endured in the present time, but a relation which the subject sustains at the time he believes—"he is baptized;" and to sustain a baptized relation at the time he believes, the subject must have been baptized previously; and if previously, it must have been done in infancy. If we connect "is baptized," as most grammarians are inclined to do, we then have a *passive verb, indicative mood, present tense*; the subject "he" becoming a *neuter nominative*, and the verb retaining its *neuter form*, so that it still describes a *state of being* in which the subject exists at the time he believes. Or, if we call "is baptized" a *perfect participle*, it still describes a *neutral relation*, in which the subject exists, and the action that placed him there *perfected* at the time he believes.

The sentence is so constructed in both the Greek version and the English translation of the Scriptures, as to give a decided preference to baptism before belief, and, consequently, to *infant baptism*. Still we do not believe that there is any thing in it that is arbitrary; and if a person has not been baptized before, he certainly should be baptized soon after he professes faith in Christ. So perfectly satisfied are we of the truth of what we are here advocating, that if we had to be baptized a thousand times, we would wish to be an infant every time. We have seen many a day, since we believed, in which, if required to be baptized, we would ever

afterward have had reason to doubt whether we were fit for the ordinance; but we can claim before God and man never seriously to have doubted the validity of our infant baptism, since we gave the subject a careful investigation.

SECTION V.

HOW ST. PETER UNDERSTOOD AND PRACTICED THE APOSTLES' COMMISSION ON THE DAY OF PENTECOST.

IF the apostles had so understood their commission, that infants were thereafter to be disfranchised of their ancient Church rights, we might naturally expect to find them, on all suitable occasions, denouncing, as anti-pedobaptists now do, this old obsolete Jewish practice. But when or where in all their writings or sermons do we find them thus employed? The history of the Church shows that in every instance where a new sect has been formed by a branch broken from an old denomination, that every thing believed and practiced by the parent, from which the child dissents is made to pass through the closest scrutiny of controversy. But on this subject the apostles wrote and spoke not one word in opposition, but in several instances sanctioned the Church rights of children for which we plead.

On the day of Pentecost we hear St. Peter pro-

claim to the multitude, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii, 38, 39.

I. St. Peter was himself a Jew, educated according to their ancient faith and practice.

II. His hearers were mostly Jews, and, consequently, would understand Peter according to their own well-understood modes of interpretation; especially when he employed language in common use among them, and were not informed that he was to be understood in any different sense. They had been accustomed for many hundreds of years to receive infants into the Church, both by circumcising and by baptizing them; and would of course understand every allusion made by Peter to their children as agreeing with this custom, unless positively informed to the contrary.

III. Consider the relation which the conjunctive particle *γάρ*, *gar*, "*for*," in verse 39, bears to the preceding part of the discourse. *Γάρ*, *gar*, is what is called, in the language of grammarians, a "*causal conjunction*," and in Latin signifies *enim*, *quippe*, *igitur*; and in English, *for*, or *because*. (See Buttman's Greek Grammar; Robinson's Greek and English Lexicon.) "It always expresses the *reason* of what has been previously spoken or implied, in the same connection. Now, the question is, to

what word or words in the preceding part of the discourse does γαρ, *gar*, refer? If we can fix its proper causal relation, we shall be at no loss to comprehend the force of Peter's argument. There are but three facts to which it can allude, and of which it can be considered as assigning a reason. Does it refer to either of these facts separately? and if so, to which one? or does it refer generally to all the preceding part of Peter's discourse, contained in verse 38? After mature reflection, I am inclined to adopt the latter opinion. I will lay before the reader an analysis of the whole argument, so as to enable him to judge for himself. If γαρ, *gar*, be referred back to μετανοησατε, *metanoesate*—repent ye—then the sense would be indicated by the following grammatical connection: *Repent ye, . . . because the promise is unto you,*" etc.

If γαρ relate to βαπτισθητω, *baptistheto*—be baptized—then the grammatical connection would stand thus: "*Be baptized every one of you, . . . BECAUSE the promise is unto you,*" etc.

If γαρ refer to the declaration, "ληψετε την δωρεαν του αγιου Πνευματος—*Ye shall receive the gift of the Holy Ghost*—then the grammatical relation would stand thus: "*Ye shall receive the gift of the Holy Ghost, BECAUSE the promise is unto you,*" etc.

The first of the foregoing constructions would require γαρ, *gar*, to be understood as expressing the reason for their *repentance*; the second, the reason for their *baptism*; and the third, the reason why they should expect to *receive the Holy Ghost*.

Now, either of these constructions would make a good doctrinal sense; but we consider *γὰρ* to refer to ALL that is advanced in the thirty-eighth verse; first, because it better suits the plan of Luke by giving very general statements of Peter's argument; secondly, *γὰρ* no more fitly relates to one of the above-mentioned antecedents than another. It is as really a reason for their baptism, or their repentance, as for their receiving the Holy Spirit; and *vice versa*. Thirdly, it better suits all the circumstances of the occasion to fix the causal relation of this conjunction to all the facts mentioned in the thirty-eighth verse.

For instance, the preaching of Peter had produced a powerful effect: "They were pricked in their heart, and said unto Peter, and to the rest, . . . Men and brethren, what shall we do?" The first emotions of their remorse had produced a temporary despair; truly, they thought, we have forfeited not only Church rights, but all hopes of mercy. Peter exhorts them to repentance; to assume Church obligations in the Christian form; and encouraged them to look for the gift of the Holy Spirit. All these directions suited the urgency of the moment; and he proves their appropriateness and adaptation to his Jewish brethren by adding, "BECAUSE the [ancient covenant] promise [Gen. xvii, 7, to the fullness of which Joel has referred in chap. ii, 28] is unto you, and to your children," etc. (Hibbard on Baptism, pp. 147, 148.)

IV. To what "*promise*" does Peter refer in verse

39? *Anti-pedobaptists* claim that Peter referred, in this instance, as he evidently did in verses 17, 18, to Joel ii, 28. But "it does not appear that they were in any particular need of encouragement in order to enable them to embrace the promise of Joel ii, 28. On the contrary, it does seem plain that their immediate concern was to know whether they might expect pardon and a restoration to covenant, or Church blessings—for which the Abrahamic promise directly provided—thinking, probably—and certainly with much reason—that if they were not excluded from the covenant, they might yet hope for the Spirit's effusion If the apostle had intended a direct quotation from, or an exclusive allusion to, Joel ii, 28, he would undoubtedly have adopted a phraseology more closely answering to the words and doctrine of that passage. In describing the persons upon whom the 'Spirit' should be 'poured out' in the latter—that is, Gospel—days, Joel speaks only of *adults*. He speaks of 'sons and daughters,' of 'old men and young men,' of 'servants and handmaids.' It will not be doubted that the prophet intends only adults by these descriptions, unless the words 'sons and daughters' should be supposed to include infants. But it is evident that he uses בְּנֵי, *banim*, and בָּנוֹת, *banoth*, as they are often used, to designate *age*, just as we would say *youth* and *maidens*, to designate an age advanced from childhood, though yet tender; and so the seventy understood them, and rendered them by the corresponding Greek

υιοι, *whioi*, and θυγατρες, *thugateres*—sons and daughters. But Joel determines the question of the age of these sons and daughters by immediately adding, ‘*they shall prophesy.*’ . . .

“But the apostle Peter does not employ a proper phraseology to designate adults *only*, and, therefore, can not be supposed to intend a direct quotation from Joel. Peter says, ‘*The promise is [ὑμῶν καὶ τοῖς τέκνοις] to you [adults] and to your [infant] children.*’ If he had intended adults only, as Joel unquestionably did, he would have employed another phraseology. Τεκνα, *tekna*, never means adults *only*, without being connected with qualifying and definitive circumstances. In verse seventeen, where Peter intends a quotation from Joel ii, 28, he uses the exact phraseology of the prophet, and says, ‘οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατρες ὑμῶν’—*your sons and your daughters shall prophesy*, etc. But the intelligent reader need not be informed that τέκνα—*children*—is not sufficiently explicit to be a quotation of υἱοὶ καὶ θυγατρες—*sons and daughters*—and those, too, that are old enough to ‘*prophesy.*’” (Hibbard on Baptism, pp. 148, 149.)

The promise made to Abraham, recorded in Genesis xvii, 7, “And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee,” is the promise here referred to.

1. Because of its exact similarity in expression to the language of Peter. The promise made to

Abraham says, "*To thee and thy seed:*" the promise quoted by Peter says, *to you and to your children*. How striking the resemblance! while that of Joel has none!

2. The promise made to Abraham stood connected with the *rite* of initiation to Church privileges, which, under the old dispensation, was circumcision; and the promise referred to and quoted by Peter stands in direct and immediate connection with the *rite* of initiation to Church privileges in its new form, which is baptism; while Joel refers to no *rite* of initiation under either dispensation.

3. The promise made to Abraham says, "I will be a God unto thee, and to thy seed after thee." This promise contains a pledge of all spiritual blessings, both general and particular. The promise of Joel—ii, 28—though based upon the one made to Abraham, refers to a more mature and perfect development of the system of human redemption and general illumination peculiar to the dispensation of the Gospel, and was referred to by Peter, in verse seventeen, for the defense of the pious few, who, under the influence of the Holy Ghost, were accused of *drunkenness* by these same Jews. But when these Jews became *penitent* and earnest seekers of salvation, Peter refers to the Abrahamic promise in its particular and personal character—containing the elemental principles of the system of redemption, as repentance, pardon, etc., for the encouragement of these now penitent Jews. Thus the object of Peter in quoting Joel, in verse seven-

teen, and in quoting Genesis xvii, 7, in the thirty-ninth verse, are widely different.

Upon the whole, there appears to be not the least resemblance between the promise referred to in the thirty-ninth verse by Peter, and the one previously quoted from Joel, but in every particular a striking similarity between it and the one contained in the Abrahamic covenant; sufficient, at least, to fix it in the mind of every Jew as the one referred to.

V. Let us ascertain the meaning of the word *τεκνα*, *tekna*—children—as used in the thirty-ninth verse.

“The *usus loquendi* sheds a perfectly clear and unequivocal light. *Τεκνον*, *teknon*, means a *child*, whether male or female. It sometimes answers to the Hebrew בן, *ben*, as, in the plural form, in Genesis iii, 16: ‘God said to the woman, . . . in sorrow shalt thou bring forth [בָּנִים, *banim*, *tekna*] children.’ This is the proper meaning of *τεκνα*, *tekna*; but it has also a wider sense, and is used Hebraistically for *descendants*, *posterity*, without any determinate reference to age. But the primary meaning of *τεκνον* is a child; and this is indicated by its etymology, being derived from *τικτω*, *tikto*, to *bring forth*. . . The question is, therefore, does *τεκνα* mean children proper, or only posterity in general? To determine this, we ask, Is any thing affirmed of the *τεκνα*, *tekna*, in the text that is inapplicable to children proper? The answer is certainly in the negative. There is nothing absurd or unsuitable in the supposition that children should be made the sub-

jects of a spiritual promise; in other words, that they should be made the subjects of Divine grace. Then it follows that *τεκνα, tekna*, may be understood in its literal and more simple acceptation, as denoting *children* proper, although the more general idea of posterity is not excluded.

“This is the more probable, because in Genesis xvii, 7, when Jehovah promises to ‘be a God unto Abraham, and to his seed’—עֲרֵךְ, σπέρματος—the Jews understood the promise as applying to themselves and their infant children; and hence also the *token* of the covenant—circumcision—was applied to their infant children, as indicating their right to the promise. Every Jew, therefore, would unquestionably understand the words of the apostle Peter as applying to himself and his infant offspring.

But if we take *τεκνα, tekna*, in its broadest application, to denote *posterity*, the result will be the same; for what is our idea of posterity but that of a generation, or of generations of human beings, comprising adults and infants? To say that the word posterity means only adults, is to assume a position in the argument too absurd and ridiculous to merit a serious refutation.” (Hibbard on Baptism, pp. 143, 144, 145.)

“How idle a thing it is for a man to come with a lexicon in his hand to inform us that *τεκνα, tekna*—*children*—means *posterity*! Certainly it does; and so, consequently, means the youngest infants.” (Edwards on Baptism.)

VI. The applicability of the whole passage to chil-

dren as well as adults. It will be said, of course, that if *τεκνα*, *tekna*, means *infant children*, and *γαρ*, *gar*, refers to the previous verse as a *causal reason*, etc., then infants, as well as adults, must *repent* as well as be *baptized*, receive the Holy Ghost, etc.

As it regards repentance, although it, like baptism, and the gift of the Holy Ghost, are all embraced as duties and privileges, applicable, like the *promise*, to both classes of candidates, yet there is no arbitrary rule requiring *repentance* invariably to precede baptism, only where *repentance* is necessary to qualify them for baptism. Infants are not competent to repent, nor do they need repentance to qualify them for baptism. But as soon as repentance is necessary it is their duty to repent, and their previous consecration to God in baptism contemplates and enjoins this duty as soon as they are able to perform it. Peter did not pause to give this explanation, nor was it necessary to the people he was addressing. Every sentence, therefore, and word in this passage is applicable to infant children. "The Jews had been accustomed, for many hundred years, to receive infants by circumcision into the Church; and this they did, as before observed, because God had promised to 'be a God to Abraham and to his seed.' They had understood this promise to mean parents, and their infant offspring; and this idea was become familiar by the practice of many centuries. What, then, must have been their views, when one of their own

community says to them, 'The promise is unto you and to your children?' If the practice of receiving infants was founded on a promise exactly similar, as it certainly was, how could they possibly understand him but as meaning the same thing, since he himself used the same mode of speech? This must have been the case, unless we admit this absurdity; namely, that they understood him in a sense to which they had never been accustomed. . . . Certainly all men, when acting, will understand words in that way which is most familiar to them; and nothing could be more familiar to the Jews than to understand such a speech as Peter's to mean adults and infants; so that if the Jews, the awakened Jews, had apprehended the apostle to mean only adults when he said, 'to you and your children,' they must have had an understanding of such a peculiar construction as to make that sense of a word, which to them was totally unnatural and forced, to become familiar and easy." (Edwards on Baptism, pp. 67, 68.)

"When a positive institute is connected with a promise, all who are contained in the promise have a right to the institute. I think any one may be compelled to grant this, as it is certainly an undeniable truth; for if parents must, therefore, be circumcised because they are included in the promise, then infants are also included in the promise; they, too, must be circumcised. All this is evidenced by the history of circumcision, and is, indeed, a self-evident case, because, if a promise give a right to

an institute, the institute must belong to all who are interested in the promise. And, therefore, we may reason thus: If parents must be baptized because the promise belongs to them, then must their infants be baptized, because the promise belongs to them also. This mode of reasoning is the more certain, as it is confirmed, beyond all doubt, by the Divine procedure; for if you ask, Who are the circumcised? the reply is, Those to whom the promise was made. If you inquire again to whom the promise was made, we answer, To adults and infants. Again: if you ask, Who are the baptized? the answer is, Those to whom the promise is made. But to whom is it made? The apostle says, 'To you and your children.' Now, what proof more direct can be made or desired for infant baptism?" (Edwards on Baptism, pp. 74, 75.)

Bishop Burnett says, "When the apostles, in their first preaching, told the Jews that the promises were made to them and to their children, the Jews must have understood it according to what they were already in possession of; namely, that they could initiate their children into their religion, bring them under the obligations of it, and procure to them a share in those blessings that belonged to it." (Exposition of the twenty-nine Articles, Art. 27.) Thus did Peter recognize the right of infants to membership, and consequently authorized their baptism on the day of Pentecost.

SECTION VI.

ST. PAUL BAPTIZED BELIEVERS AND THEIR HOUSEHOLDS.

BOTH St. Paul and St. Luke were Jews by birth, education, and religion, till converted to Christ; and when converted, their religious views were changed only so far as Christ, or the Holy Ghost, positively dictated a change. We are therefore under the necessity of interpreting their language, in every instance, according to the Jewish modes of interpretation. Having ascertained that it was an established custom, from the days of Abraham down, to admit believing parents and their infant children, by the rite of initiation, into the Church of God; and having proven that when the Lord Jesus Christ changed the form of the rite, he did not deprive infants of their right of initiation into the Church, these facts will greatly assist us in getting a correct understanding of some facts connected with the ministry of St. Paul.

I. We will examine Acts xvi, 14, 15: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there," etc.

1. Lydia was a native of Thyatira, a city famous

for the manufacture of purple, but now residing in Philippi, and engaged in the sale of the purple manufactured in Thyatira. This woman, it is said, previously to hearing the apostle, "worshipped God;" that is, she was a proselyte to the Jewish religion, and, consequently, had previously received baptism in the Jewish form.

2. Let us examine the term "household" as used in this connection. We have no proof other than this term, understood according to Jewish phraseology, to prove that Lydia's household contained infants.

The question, therefore, which we are now to decide is, Does *οικος, oikos*—translated household—properly include infants? "*Οικος, oikos*, primarily denotes a house; that is, a building or edifice, *domus*; but by a very common rule of language it also signifies all that dwell in a house; that is, a *family*, including parents, children, etc., . . . all those persons which we range under the general title of *family*, or *household*. The point to be ascertained is, whether infants are naturally, and, as a matter of course, included in this phrase? The opponents of infant baptism take the ground that infants can not be proved to have been included in the 'households' which the apostles baptized, because they are not specified, and it is well known there are households, or families, without infant children. We take the ground that, although *οικος, oikos*, does not specify children, yet children are properly included within the term, as much as parents, etc.;

. . . . and the presumption is, that they are always thus included, unless there is a specification to the contrary. The word *family* does not necessarily specify parents; a family may be constituted, or subsist, without the relation of parents; but does this authorize us to infer that parents are never included in this word unless they are specified by a distinct and appropriate appellation? . . . From this we conclude that, as children are properly included under the general term household, therefore the presumption is, children were baptized. 'Not so,' says a Baptist; 'the term household does not specify infants; there are many households that do not include infants; therefore, the baptism of households does not in any way prove the baptism of infants.' Well said! Admirable logic! But hold! Will this principle of interpretation hold good in other cases? Let us try. The term household does not specify domestics of any kind. There are many households without any servants whatever. Nor does the term specify children that are grown up. There are many households that are composed of the husband and wife, or only one of them, and the servants; therefore, the baptism of households does not prove the baptism of servants of any kind, or of children of any age, unless they are specified by a distinct and appropriate name; therefore, there were no domestics of any kind, or children of any age, baptized by Paul in the households of Lydia, the jailer, and Stephanas, because no specifications to this effect appear. Finally, as no individ-

uals but Lydia, the jailer, and Stephanas are specified—as the term ‘household’ specifies no particular persons, or class of persons—therefore, it can not be proved that any particular persons but those three were baptized on those occasions. . . . But we maintain that we have the same authority for supposing that children were included in those households, and were consequently baptized, as for supposing that any other individuals were included in them and were baptized.” (Hibbard on Baptism, pp. 153–155.)

Children are a much more natural and common branch of a household than servants of any kind or age. It is more natural and much more in accordance with previous custom, to suppose that children belonged to the household of Lydia—especially when she is spoken of separately from the “household”—and were consequently baptized with her, than to suppose any other persons are referred to by the term “household.”

3. *Anti-pedobaptists* have tried hard to make up a “household” for Lydia without children. It has been supposed that Lydia brought her merchandise from Thyatira in an unfinished state, and consequently had in her employ several *journeymen dyers* to prepare her goods for market. There is not only no proof, but no probability of this being true.

Dr. Clarke says, “Lydia probably had her name from the province of Lydia, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures.

Now, in the absence of proof, is there the slightest probability that this woman left her native city, where purple was extensively manufactured by the women, with her goods in an unfinished state, and then employed help in a foreign city, among strangers, to prepare her unfinished goods for market? Again: it has been said, "that there is no evidence that Lydia was ever married, and if not, her household could not have been composed of her own children." We answer, St. Luke does not attempt to give a perfect history of Lydia and of her family connections. Her husband might have been dead, or he may have been absent from home, or he may have been present; but not being converted with his wife, St. Luke had no occasion to mention him in connection with his wife or her household. These numerous conjectures, in our opinion, only show the weakness of their cause, and the absence of all substantial proof on the opposite side of the question.

It will be recollected that we do not claim the proof to be positive that Lydia's "household" did contain children, but we claim that the term *οικον*, *oikon*—*house*—when figuratively used to describe a family, naturally embraces the young children, as well as other members of the family. It is thus used in 1 Timothy iii, 4: "One that ruleth well his own [*οικον*] *house*, having his [*τετρα*] children in subjection," etc.

4. The circumstances mentioned in connection with the baptism of Lydia's household, favor the

idea of the household being composed of young children.

(1.) It is said that while Paul was discoursing to the *women*, on the bank of the *river*, among them was Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Now, if Lydia's household was composed of adults, who were converted to Christ, is it not a little remarkable that Lydia is the only person spoken of as having her "heart opened," or of "attending to the things which were spoken of Paul?" Lydia was the only convert made, and she was a Jewish proselyte; and upon the profession of her faith, Lydia's *household—children*—as had long been the custom in the Church of God, was baptized. How perfectly consistent the whole transaction appears upon the supposition that Lydia's household were children, and baptized with her on the profession of her faith!

(2.) "Another point that perhaps is worthy of mention, as indicating that Lydia only, of all the members of her house, believed, is, that when she invites the apostle and Silas to tarry for a time at her house, she says, 'If ye have judged *me* to be faithful, come into my house,' etc. Had there been other believing adults besides herself, it might seem most modest for her at least to have hinted it, and to have said, 'If ye have judged *us* to be faithful,' etc. This might seem especially suitable, as there appeared a strong reluctance in Paul and

Silas to comply with her entreaties." (Hibbard on Baptism, p. 156.)

These facts are presented, not as proof positive, abstractly considered, but as furnishing, in connection with the previous history of the Church upon this point, very clear presumptive evidence that infants were baptized by the apostles, and received into the Church with their believing parents, as provided for in the everlasting covenant.

II. The next, in course, is the jailer's house, recorded in Acts xvi, 31-34: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

For the sake of system, we will examine each verse in the above passage separately:

1. The thirty-first verse: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

(1.) The word *οικος*, *oikos*—*house*—literally signifies a dwelling-place. See Matt. xx, 11: "Murmured against the good man of the [*οικος*] house." Matt. xxiii, 38: "Your [*οικος*] house is left," etc.

(2.) But its most frequent use in the New Testament is *metaphorical*, in which case it generally sig-

nifies the family; and if the parents are otherwise specified, the children of the family dwelling in a particular house. 1 Tim. v, 14: "I will, therefore, that the younger women marry, bear children, guide the [οἶκος] house," etc. 2 Tim. i, 16: "The Lord give mercy to the [οἴκῳ] house of Onesiphorus," etc. Acts xvi, 14: "And when she was baptized, and her [οἶκος] household," etc.

(3.) The verb πιστευσον, *pisteuson*—*believe*—is in the singular number, and was addressed only to the jailer, which would not have been the case if other adult persons were embraced. The jailer, as will be seen in the thirtieth verse, had taken the apostles out of the prison into the house, when Paul said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now, one of the following statements must be true—the reader can take his choice: First, the jailer's dwelling-house was to be saved by his faith; or, second, adult persons living in his family were to be saved by his faith; or, third, his "house" is to be understood metaphorically for his children, who were to be saved by the faith of their parent. We confess ourselves incapable of seeing any Scriptural and spiritual sense in which the faith of the jailer could save either his *dwelling-house* or *adult persons* dwelling with him, while it is certain that there is a very important sense in which the faith of a father converted from heathenism does save his little children. He saves them from the darkness, idolatries, and crimes peculiar to a heathen state; he saves them

by placing them in a solemn covenant relation with God in which he has promised to be a "God to them" forever; he saves them by bringing them into the Christian Church, where there are secured to them all the instruction, watch-care, and other religious privileges of the Gospel; he saves them by governing, instructing, and praying for them, according to the direction of the Gospel. And if the word of God can be relied upon, there are but few children thus "trained," that, when "old," will "depart from it." Now, till our opposers can show that the faith of one adult person will thus save other adult persons, we shall consider the point established, or, at least, rendered quite probable, that the jailer's "house" was composed of "little children," which the apostle wanted him to bring with him to Christ.

2. The thirty-second verse: "And they spake unto him the word of the Lord, and to all that were in his [*oikia, oikia*] house." The word here employed by the historian—*oikia, oikia, house*—signifies a *dwelling-place*. Whether there were any other adults present than the jailer, is not said; but perhaps it is not taxing the imagination too much to suppose that some of the children may have been old enough to understand in some measure what was said, and yet be suitable subjects for baptism. To suppose that there were servants and other adults present, is all imaginary, without one word to support it. They were not now in the prison, where the inmates of that department could be embraced,

but in the jailer's own house, with none but its ordinary and proper occupants present. To all these the apostle "spake the word of the Lord;" to what effect we are not informed.

3. The thirty-third verse: "And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." Who was meant by "all his," we have previously shown to have been his family. And these, being baptized upon the faith of the jailer, must, therefore, have been "little children." And this was in perfect accordance with the practice of the Church since the days of Abraham, and fully authorized by the everlasting covenant with its modified token; and whenever the jailer's children became believers, it could be said of each, "he believeth and is baptized," according to the commission given to the apostles.

4. The thirty-fourth verse: "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

(1.) The word *οικον*, *oikon*—house—in the first instance, refers literally to the jailer's dwelling, to which they returned after baptism; the second instance, at the close of the verse, is supplied by our translators without any word in the original answering to it. This word, therefore, proves nothing on either side.

(2.) The word "with," in the last sentence, also has nothing answering to it in the original, being

only supplied by our translators to give what they supposed to be the sense of the passage; it, therefore, proves nothing on either side. And yet it is not a little remarkable that our opponents rely more upon these words than any other, to make out a believing adult household for the jailer.

(3.) Πειπιστευκως, *pepisteukos*—*believing*—is in the perfect tense, and signifies *having believed*. It is also in the singular number, referring only to the jailer. With these facts understood, we will give the following, as we consider, the exact translation of the passage: *Having believed in God, he rejoiced over all his.* Παροικί—*all his*—all that belonged to him personally; as his family, or children. “How natural it is for a man newly converted, and whose children also are newly ingrafted into the covenant of promise, and consecrated to God, to rejoice in the conversion of his family; especially when he reflects upon the peculiar benefits they are hereafter to enjoy in their new relation to the Church of God, and the greatly-increased prospect of meeting them all in heaven!

“I know that it is said in the English version that the jailer ‘rejoiced, or believed with all his house,’ thus indicating that all the members of his house actively united in his rejoicings, or faith. But there is no such word as ‘with’ in the Greek text. It is not in the sentence, and it does not necessarily appear in the composition of παροικί, *paroiki*. The truth is, that ‘with,’ or ‘in,’ or some other particle, is left to be supplied by the sense.

‘He rejoiced in all his house;’ that is, ‘over his entire family.’ From an attentive observation, therefore, of all the particular circumstances connected with the baptism of the jailer and his household, we find nothing to impair the force of the natural probability that *πανοικί*, *panoiki*, and the phrase *ὁ αὐτοῦ πάντες*—*all who were of him*—imply and include children; and, as they were all baptized, the force of this scrap of history is evidently in favor of infant baptism.” (Hibbard on Baptism, p. 159.)

III. The third instance of household, or family baptism, is recorded in 1 Cor. i, 16: “And I baptized also the [*οἶκον*] household of Stephanas.” But it is argued by our opponents, that this family could not have embraced infant children, because—in chapter xvi, 15—St. Paul says that they had “addicted themselves to the ministry of the saints,” and that they took “a lead” in the affairs of the Church, and, consequently, the other members of the Church were commanded to “submit themselves unto such,” etc. We reply, Stephanas himself, with Fortunatus and Achaicus, were now on a visit to the apostle, and probably were the bearers of the charity of the Church to him, which called forth this expression in relation especially to the household of Stephanas. “These families were the oldest Christians in Corinth; and as they were foremost in every good word and work, they were not only to be commended, but the rest were to be exhorted to serve under them as leaders in those

works of charity. This appears to be the obvious sense of this otherwise obscure passage. . . . Still it is to be remembered that the baptism of the oldest children took place several years before. The house of Stephanas was the 'first-fruits of Achaia,' in which St. Paul began to preach not later than A. D. 51, while this Epistle could not have been written earlier, at least, than A. D. 57, and might be later. Six or eight years taken from the age of the sons and daughters of Stephanas, might bring the oldest to the state of early youth; and as to the younger branches, would descend to the term of infancy, properly so called. Still further, all that the apostle affirms of the benevolence and hospitality of the family of Stephanas is perfectly consistent with a part of his children being still very young at the time he wrote this Epistle. An equal commendation for hospitality and charity might be given at the present day, with perfect propriety, to many pious families, several members of which are still in a state of infancy." (Watson's Institutes, Vol. II, pp. 642-644.)

Furthermore, if these persons were adults when St. Paul baptized them, they would not now, six or eight years afterward, have been members of the household of Stephanas.

"The familiar, and, as we may say, matter-of-course manner of mentioning these cases of family baptisms, clearly indicates that it was in perfect harmony with the universal custom of the apostles. Had it been any unusual thing, had infant baptism

been unknown to the apostolic Church, and as abhorrent to God as it is to our Baptist brethren, it is not at all probable that these cases would have been thus registered by the direction of the Holy Spirit, without unequivocal intimation that no infant children were included in the number of the baptized. As it is, however, it leaves upon the mind of the unbiased reader the impression of a strong probability not only that infants were included in those baptized households which are mentioned, but that hundreds, perhaps thousands, of families, were baptized in the same way, which is an advance of the argument that falls little short of the highest Scriptural authority. . . . It is true that our Baptist brethren tell us they have baptized households. Mr. Pengilly tells us in his work on Baptism, that he 'has baptized households, and, among others, a "Lydia and her household," and yet never baptized a child;' and concludes that 'to infer the baptism of infants from the word "household" is completely begging the question.' (Scripture Guide, p. 53.)

"But the point upon which I wish to fix the reader's attention here, is the incongruity of such registers and such historic accounts, in the easy, familiar, and matter-of-course style of Luke, to the hypothesis that infant baptism was unknown and unpracticed by the apostles. A Baptist disputant, for the sake of giving effect to his argument, may record a household baptism which he himself had performed; but would he be likely, in sending home

missionary reports, for instance, to return an account of family baptisms in the same open, unqualified manner as that of Luke, in recording the baptism of Lydia's family? Or, furthermore, were a Baptist writing a history of the Baptist missions, or of the general Baptist denomination—a history that was to be read by future generations, when its author, and all who now might have any personal knowledge of the facts recorded, would be no more—a history, one prominent object of which was to set forth the validity and true character of water baptism, as held and practiced by the Baptists—were a Baptist, I say, to write such a history, would he be likely to mention family baptisms in such an indefinite, familiar, and unqualified manner as to leave the impression upon thousands of minds that infants, being a natural part of a family, were to be baptized? Does it accord with our knowledge of the Baptists' views on this subject, to suppose that they would be likely to write so unguardedly as to leave the impression on the minds of many of their ingenious readers that they practiced infant baptism? And if the apostles, and the author of the book containing an account of their 'acts,' and the primitive Church, had all been opposed to infant baptism, or had been wholly ignorant of any such practice, I ask, would they have been likely to leave such an unguarded account of their baptisms as to give the impression to thousands that they practiced infant baptism? Would an intelligent Arminian nowadays write

concerning the doctrine of 'free grace' in terms that would be likely, from the natural force of words, to leave the impression that he was a believer in the 'five points of Calvinism?' And yet, absurd as would be the affirmative of these suppositions, it would not fully illustrate the absurdity of an anti-pedobaptist construction of the household baptisms of the New Testament; for here, according to the theory of our opponents, we not only have anti-pedobaptist authors—for such the Baptists suppose Luke and Paul to have been—writing about baptism in terms exactly calculated to leave the impression that infant baptism was an apostolic practice, but we are bound to believe that such an absurdity was sanctioned by the authority of the Holy Ghost." (Hibbard on Baptism, pp. 162, 163.)

Take the following as an illustration: "Two missionaries have for a number of years been successfully laboring for the conversion of a particular tribe of savages in the wilderness of America. We have heard of their labors and of their success, and have rejoiced in it, but have never learned, and have never to this day inquired, whether they practiced infant baptism or not. For special reasons this now becomes a subject of inquiry; and the only means of information which we have at hand is a brief history which those missionaries have published of their labors. In that history, which is now subject to a careful examination, we find that they speak of several instances in which individuals embraced Christianity and received baptism.

And they inform us that at such a time they baptized one of the chiefs and his *family*; and that at another time they baptized such a man and *all his*; and again another man and his *household*. This is all the information they give. They mention, without explanation, the baptism of several persons and their *households*, and so make *family baptisms* a noticeable circumstance in the history of their missions. Would not such a circumstance lead us to think it probable that they practiced infant baptism?" (Woods on Infant Baptism, pp. 81, 82.)

But to make the two cases parallel, and to give the illustration its full force, we must, upon inquiry, find that these missionaries were themselves baptized in infancy, were educated within the pales of a Church which, from time immemorial, practiced it, while the constitution and all the standard writers of the Church to which they belonged were in favor of it; and no evidence whatever could be found showing that they had ever renounced this particular doctrine or practice of the Church; for we have proven every one of the above facts to have existed in the case of the apostles, except that they were circumcised instead of baptized in infancy. If; without a knowledge of the facts last mentioned, the evidence for the baptism of little children in those households would be strongly *presumptive*, with them it is almost if not positively certain; for "the apostles wrote and spoke of them just as the Jews would in reference to household proselyting. The idea of proselyting households among

the Jews was perfectly familiar, by which they understood the bringing of the parents and children over to Judaism by circumcision, baptism, and sacrifice. The practice of discipling and baptizing households among the early Christians appears equally familiar and equally common to record. We say, therefore, that family baptisms, as recorded in the New Testament, exactly coincide with, and strongly corroborate, the doctrine of infant baptism." (Hibbard on Infant Baptism, pp. 164, 165.)

The fact that the instances of family baptism on record are but few, though often referred to by our opponents, is of no weight at all as an argument; for the truth of any doctrine does not depend upon any definite number of texts of Scripture supporting it. Three are as good as a dozen. And when a doctrine of importance, or a Christian duty having an important bearing, is once fully established upon Scriptural authority, as has been done with the doctrine and practice of inducting infant children into the Church of Christ with their believing parents, it is not necessary to follow down the stream of Divine revelation and prove over and over again the continuation of that doctrine or practice; but it is for the opposers of that doctrine or practice to show conclusively that they have been disannulled by the same authority that first established them. Take for example the Sabbath day. "The Sabbath was instituted at the creation; and though *weeks* are mentioned in the sacred his-

tory, the *Sabbath* is not again mentioned till Moses—a period of more than two thousand four hundred years—yet how important the Sabbath was considered in the sight of God is well known. Again: it is not mentioned from the time of Joshua till the reign of David—a period of about four hundred years—and yet, as says Dr. Humphrey, ‘it will be admitted that, beyond all doubt, the pious judges of Israel remembered the Sabbath day to keep it holy.’ Moreover, the Bible says nothing of circumcision from a little after Moses till the days of Jeremiah, a period of eight hundred years; yet, doubtless, circumcision was practiced all the while.” (Rev. E. Hall on Baptism, pp. 168, 169.)

If the baptism of infants had been new, or a subject of dispute, we would have heard of it more frequently, and in more express terms. But being, from time immemorial, in constant practice, the apostles thought it necessary to speak of it but seldom, and in an incidental, familiar way; so that, instead of the few incidental, familiar instances, in which the sacred history refers to family baptisms, weakening, it strengthens the evidence that infant Church membership was continued in the Church of Christ by the authority and example of the apostles.

SECTION VII.

THE APOSTLES RECOGNIZED CHILDREN AS SUSTAINING TO GOD
AND TO THE CHURCH A RELATION WHICH IMPLIES
MEMBERSHIP AND BAPTISM.

It is not the abstract question of baptism that has engrossed our attention from the commencement of this work; but it is the relation in which the divine Being has placed them to himself and to his Church, and the blessings and privileges connected with those relations. Baptism is but the divinely-appointed mode of publicly and visibly acknowledging these relations. And unless Christian parents and the Christian Church are sufficiently enlightened to understand the solemn duties and weighty obligations which these relations imply, and which, by the baptism of their children, they assume; and unless they feel disposed, yea, determined, by divine grace to perform those duties, it would certainly be more to the credit of Christianity to dispense with baptizing them. But we must now proceed to point out the different relations to God and his Church assigned to children by the apostles, which imply baptism and Church membership.

I. St. Paul says—1 Cor. vii, 14—“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.”

When we understand the subject of which an author is treating, no difficulty can occur in determining the sense in which he employs words, if he employ them according to their usual acceptation.

1. What, then, was the occasion of the apostle's remarks. In the first verse of the above chapter the apostle says, "Now concerning the things whereof ye wrote unto me," etc.; from which it appears that the Corinthians had fallen into trouble over certain subjects about which they had written for his official decision. One of these questions was, whether a believing husband or wife may continue to live in conjugal relations with an unbelieving partner, innocently, and without forfeiting membership in the Church. To this question the apostle responds from the tenth to the sixteenth verse. "The uninformed reader will not fully appreciate the true character of this question, or the importance which it assumed in the Corinthian Church, unless the nature and occasion of the controversy be fully explained. It was this: the Jews regarded even the touch of a Gentile as unclean, and as producing such a legal defilement as to unfit them for any of the solemn ceremonies of their religion. It was, hence, unlawful for a Jew to company with them in any way. The Pharisees, who were the most rigid in their observance of the law of any of the Jewish sects, adding many superstitions to their religion, always lustrated themselves after having returned home from the market, or any public way or thoroughfare, lest they should have contracted

uncleanness by having touched some unclean person or thing. They also frequently purified their household furniture. It was this kind of sanctity that led them to complain of Jesus for receiving 'sinners and publicans,' and eating with them. It was this scrupulous state of opinion that caused Peter to hesitate, at first, to go with the messengers of Cornelius, they being Gentiles. The whole history of that transaction is a striking illustration of the power which these Jewish notions still held over the consciences of many Christian converts from Judaism.

"From very ancient days God had warned his people against intermarriages with idolatrous and unbelieving nations. 'Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son;' and the reason for this prohibition is thus given: 'For they will turn away thy son from following me, that they may serve other gods.' Deut. vii, 3, 4; Exod. xxxiv, 15, 16. This was an important requisition, issued in order to secure the distinct preservation of the Hebrew people, as well as to preserve the purity of their religion. A remarkable instance is recorded in the book of Ezra—chapters nine and ten—of an extensive breach of this command, when, after the return of the captives from Babylon, 'the people of Israel, and the priests, and the Levites, did not separate themselves from the people of the land, but took of their daughters for themselves and for their sons; so that the holy seed mingled themselves with the people

of those lands.' Chap. ix, 1, 2. The sequel shows that they were obliged to 'put away' these heathen partners, although in some instances the dissolution of the marriage union occasioned not only a separation of husband and wife, but of parents and children. Chap. x, 44.

"Such were the prevalent notions of the Jews relative to marriage in the days of Paul. And as they had colonized themselves every-where before the Christian era, so the apostles found them in all the cities of note, and countries where they traveled. Many of these Jews were converted to Christianity, and incorporated into the Christian Church, bringing with them frequently their Jewish prejudices, and fomenting controversies among the Gentile converts on many points of doctrine, which had their origin in the now obsolete forms of the Jewish ritual. Thus was it with the Church at Corinth. . . . And here I wish the reader to remark, that the question did not at all relate to the lawfulness of marriage, or the continuance of the marriage covenant, *in a civil sense*. It was a question to be settled by ecclesiastical, not by civil law." (Hibbard on Infant Baptism, p. 124.)

The answer of the apostle is as follows: If "any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. For the unbelieving wife is sanctified by the husband," etc. According to the principles of the Gospel, unbelief in one of the parties furnishes no good reason for a separation, but furnishes an

opportunity for the believing party to accomplish much good, both to the unbelieving party and to the children. So far the apostle is easily understood.

2. Let us ascertain the signification of the following words used by the apostle :

(1.) “*ἡγιασται, hegiastai*, is a conjugated form of the verb *ἁγιαζω, hagiazo*, which means to separate, consecrate, sanctify, make holy, etc.” (Robison’s Gr. and Eng. Lexicon, art. *Ἀγιαζω*.)

From the above significations, our translators have selected the third—*sanctify*—and this has thrown controversialists into great confusion, to find some sense in which either the Lord or the believing parent could sanctify the unbelieving parent; whereas, to us it seems quite certain that the first, “to separate,” gives the true meaning of the apostle; that is, the believing party should remain with the unbelieving, so that by the example, the admonitions, and active faith of the believer, the unbelieving may be induced to separate “from the worship of idols, and the practices of the heathen;” all of whom were regarded as being “common,” or “un-sanctified.” The reformation of the unbelieving was regarded by the apostle as being far more certain by continuing the conjugal relation, than by separation. And inasmuch as the ecclesiastical impediment was now removed, and the parties could remain together without sin, or even the least impropriety, therefore, “if any brother hath a wife that believeth not, and she be pleased to dwell with

him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is" separated—*ἡγιασται*—from heathenism "by the wife," "and the unbelieving wife is," in like manner, "sanctified," or separated, "by the husband."

In addition to the above, it may be said with propriety, "that, by reason of the connection of the believing party with the Church, the unbelieving partner was thereby placed more directly before the religious sympathies of the Church, made more especially the subject of prayer and religious concern by them, and that they were obligated more directly to look after his spiritual welfare, than was the case in reference to the general mass of irreligious persons; and that in this sense, the sanctity of the believing partner operating to enhance the religious privileges and prospects of the unbelieving, the latter might be said to be sanctified, or, in some sense, brought under religious influence by the former." (See Hibbard on Infant Baptism, p. 129.)

Again: the words *ἡγιασται . . . εν τη γυναικαί, hegiastai en te gunaikai*, might, with the utmost propriety, be translated, *is sanctified to the wife*; that is, the unbelieving husband is sanctified to the believing wife; and, also, the words *ἡγιασται . . . εν τω ανδρι, hegiastai en to andri*, is *sanctified to the husband*; that is, *the unbelieving wife is sanctified to the believing husband*. In which case, the meaning

of the apostle would be, let the believing partner remain with the unbelieving, because God hath consecrated the unbelieving partner to the believing, by the removal of those ecclesiastical impediments which existed under the former dispensation.

“The distinctions of *clean* and *unclean* were, at first, purely artificial, and were established by the will of God, not in the nature of the things themselves. It is plain, therefore, that to sanctify these unclean things to the use of Christians, no positive change was required in the things themselves, but only that the *arbitrary prohibition* of the lawgiver be taken off. This sanctification, then, was, after all, merely of a negative character. After the abrogation of the Levitical code, all things reverted back to their original character. It then could be said, ‘Nothing is unclean of itself;’ ‘All things are pure,’ Levitically; ‘Every creature of God is good, and nothing to be rejected.’” (Hibbard on Infant Baptism, p. 128.)

While the servants of Cornelius were on their way to Joppa, in search of Peter, the apostle went upon the “house top,” and there, in “a trance,” “saw a vessel descending unto him,” containing a great variety of animals, such as had been pronounced “unclean” by the law of Moses. He was commanded to “rise, kill, and eat.” But Peter refused, because they were “common, or unclean.” “And the voice spake unto him again the second time, What God hath cleansed, that call thou not common;” a clear intimation that the great law-

giver of the Jews had entirely abrogated those laws making a distinction between different animals, and between the Jews and Gentiles, calling the one *clean* and the other *unclean*.

This sanctification “merely extends so far as to sanction the external intercourse of Christians with unbelievers. They might now dwell together in any of the natural or civil relations—as parents and children, as husbands and wives, as fellow-citizens, as neighbors, etc.—without any detriment to Church relations on the part of the believer, so long as his spirit and deportment accorded with the Gospel.” (Hibbard on Infant Baptism, p. 127.)

(2.) *Axathapros*—*unclean*. Groves defines it to signify “impure, unclean, defiled, unfit for receiving the rites of religion.” Dr. Robinson says it is “spoken of persons who are not Jews, or who do not belong to the Christian community.” Schleusner says, “It signifies that which is prohibited by the Mosaic law, or from which the people of God were required to separate themselves.”

“In Acts x, 14–28, *axathapros*, *akathartos*, is used to designate a Gentile, or ‘a man of another nation’ besides the Jews. Thus is it elsewhere used. So Isaiah lii, 1: ‘For henceforth there shall no more come to thee [Jerusalem] the uncircumcised and the unclean’—*שִׁטְמָה*, *axathapros*. Here, the words unclean and uncircumcised are perfectly synonymous, and apply to one and the same description of persons; namely, all who were not Jews, all who were not in covenant with God. So, also, an unclean or

polluted land is a land inhabited by Pagans or idolaters. Thus Amos vii, 17: 'And thou [Israel] shalt die in a polluted or unclean land'— $\alpha\chi\alpha\theta\alpha\rho\tau\omicron\varsigma$. This 'polluted land' was Assyria. It was in contradistinction from all such idolatrous, or Pagan countries, that Canaan was called the 'holy land.' . . . It is plain, therefore, that when the apostle says, 'Else were your children unclean,' it is in perfect accordance with the *usus loquendi* to understand him to say, 'Else were your children Pagans, without the covenant.' This sense, the advance of the argument, and the nature of the subject, require us to understand." (Hibbard on Infant Baptism, p. 134.)

(3.) " Αγιος , *hagios*—*holy*—is here used in contrast with $\alpha\chi\alpha\theta\alpha\rho\tau\omicron\varsigma$ —*unclean*. A holy person, in the language of the text, is the exact opposite of an unclean person, and *vice versa*." (Hibbard on Baptism, p. 134.)

But if *unclean* means a *heathen*, a *holy* person must be a *Christian*. If an unclean person is unfit for Church privileges, then a holy person must be entitled to these privileges. If an unclean person is one not in covenant with God, a holy person is one that is in covenant with God.

"We have seen that the word sanctify, as applied to an unbeliever, in the former part of the verse, is restricted in its sense by the nature of the subject, to signify merely the abolishment of Jewish ceremonial distinctions, with regard to clean and unclean persons, so as to render it now lawful for a

believer and unbeliever to dwell together in marriage union, or in any other relation innocent in itself. This is perfectly plain. But the nature of the subject does not bind us to fix the same limited construction on the term *holy* in the concluding part of the passage, and we appeal to the natural force of the apostle's argument, and the general Scriptural use of the term, in support of the sense above given. I will give the reader some examples of the use of this word in Scripture:

“Matthew xxvii, 52: ‘And many bodies of the [*ἁγίων*, *hagion*] saints that slept arose.’ Acts ix, 13: ‘Ananias answered, Lord, I have heard by many of this man [Saul] how much evil he hath done to thy [*ἁγίοις*, *hagiois*] saints at Jerusalem.’ (See also chap. xxvi, 10.) Acts ix, 32: ‘Peter came down also to the [*ἁγίοις*, *hagious*] saints that dwelt at Lydia.’ Verse 41: ‘And when he had called the [*ἁγίοις*, *hagious*] saints and widows, he presented her alive.’ Rom. i, 7: ‘Grace to all that be at Rome . . . called to be [*ἁγίοις*, *hagiois*] saints.’ Rom. xv, 25: ‘But now I go unto Jerusalem to minister unto the [*ἁγίοις*, *hagiois*] saints.’ Verse xxvi: ‘For it hath pleased them of Macedonia . . . to make a contribution to the poor [*ἁγίων*] saints at Jerusalem.’ (See also verse 31.) Rom. xvi, 2: ‘That ye receive her [Phebe] in the Lord as cometh [*ἁγίων*] saints;’ that is, Christians. Verse 15: ‘Salute . . . all the [*ἁγίοις*] saints,’ etc. 1 Cor. i, 2: ‘To them that are . . . called to be [*ἁγίοις*] saints;’ that is, Christians. Chapter vi, 1: ‘Dare

any of you . . . go to law before the unjust and not before the [ἁγίων] saints?' that is, Christians, the members of the Church. Chapter xiv, 33: 'God is the author of peace, as in all the Churches of the [ἁγίων] saints'—Christians. Chapter xvi, 1: 'Now concerning the collections for the [ἁγίους] saints;' that is, Christians, Church members, who are poor. (See also verse 15; 2 Cor. i, 1; viii, 4; ix, 1–12.) 2 Cor. xiii, 13: 'All the [ἁγίους] saints [Christians] salute you.'

"Besides these passages cited, the word occurs, where it is translated saints, about forty-one times in the New Testament; the signification in all these places being substantially the same. Here, also, I wish the reader to understand and appreciate the corroborating testimony drawn from the use of the corresponding Hebrew words. I have before mentioned that, although the apostles spoke for the most part, and wrote wholly in the foreign Greek dialect, still they were Hebrews, educated in the Jewish religion and customs, and accustomed to think and to speak according to the Hebrew idiom. Hence, they sought out and employed those Greek words that more fitly conveyed Hebrew ideas; and hence we often are obliged to resort to the use of certain Hebrew words that were used to express the same idea, in order fully to establish the sense of the New Testament language.

"ἅγιος, *hagios*—*holy*—says Dr. Robinson, 'is used every-where in the Septuagint for כֹּדֶשׁ, *kodesh*, and קָדוֹשׁ, *kadosh*. Hence, the ground idea is

pure, clean." (Greek and English Lexicon, art. *Αγιος*.)

"Take a few examples. Exod. xix, 6: 'Ye shall be to me a holy nation'—שְׁרָרָה, אֲגִיֹּס—that is, a nation of saints, a consecrated nation. Exod. xxii, 31: 'And ye shall be holy men unto me'—שְׁרָרָה, אֲגִיֹּס—that is, ye shall be saints, consecrated men. (See, also, Lev. xi, 44, 45; Num. xvi, 3, *et alibi*.) The Israelites were declared a holy people, not because they were all morally holy; far from it; but because by profession they belonged to God, who had separated them from all other nations, and sanctified them unto himself by external rites; because they professed the true religion, which many among them really attained in an illustrious degree; and because 'to them were committed the oracles of God,' 'the covenant,' 'and the giving of the law and the promises.'" (Hibbard on Infant Baptism, pp. 135, 136.)

The above Scriptures abundantly prove that the apostle, in saying that "children," where one of the parents "believed," were, in consequence, [*άγιος*,] holy, meant something more than ceremonial purity, such as was asserted of the unbelieving parent; while, at the same time, he did not mean that they were personally, evangelically pure. In but very few of the above instances can the word be thus understood. And the assertion would not be true, nor would it agree with other Scriptures in relation to the moral condition of children, who, though justified, are not morally holy. Therefore, avoiding

these extremes, and yet giving the word holy the opposite signification from unclean, we are driven to the conclusion that he meant simply, that in consequence of the faith of the one believing parent, the "children" were entitled to a *holy consecrated relation to God—a holy covenant relation to the Church*—that they stood as the children of believing parents had ever stood, in *covenant with God and his people*.

3. The reason assigned by the apostle why the believing partner should remain in conjugal connection with the unbelieving: "Else were your children unclean; but now are they holy."

Having asserted that there was no law now to prevent the two partners, one "believing," and the other "unbelieving," from innocently remaining together, he assigns the above as a reason why they should by all means thus remain. The effect it would have upon the children in each case has already been fully explained by the signification of the terms employed; but in close connection with this, the following facts are worthy of the special attention of the reader:

(1.) "The passage thus explained establishes the Church membership of infants in another form; for it assumes the principle that when both parents are reputed believers, their children belong to the Church of God as a matter of course. The whole difficulty proposed by the Corinthians to Paul grows out of this principle. Had he taught, or they understood, that no children, be their parents believ-

ers or unbelievers, are to be accounted members of the Church, the difficulty could not have existed; for if the faith of both parents could not confer upon the child the privilege of membership, the faith of only one of them certainly could not." (Dr. J. M. Mason's Essay on the Church of God, Christian Magazine, xi, 49.)

(2.) "The simple circumstance," continues Mr. Mason, "that Paul cites the relation of infants to the Church in proof of another subject, and one, too, of such grave importance as to involve the perpetual union of husband and wife, and the good order of families, clearly proves that the membership of infants was a point which was not only believed, but it was *universally* believed; *there was no difference of opinion, or dispute concerning it, in the Christian Church.* The force of this argument I wish the reader to feel. In proving any doubtful point, the only rational method to be pursued is to advance facts or deductions from principles which are themselves established and undisputed, and which have a relation to the point to be proved. No satisfaction could ever be realized—no approach to truth and certainty could ever be made—by advancing one disputed point to prove or establish another. In a court of justice the witnesses are called upon to state what they do *know*—what is, with them, clear and undisputed—that has a relation to the question pending. In reasoning no argument can be deemed valid, or as entitled to any importance whatever, unless it be itself drawn from

facts and principles well established, and which have a relation to the point at issue. We can not, by the mere accumulation of doubtful or disputed arguments, add any weight of certainty to the doctrine which we would establish by them. To advance one disputed fact to establish another, is but to shift the ground of the difficulty, not to diminish it. If the testimony itself can be overthrown, it proves nothing. All the proof that arises from any given fact, in any given case, is based on the single circumstance that the fact itself is unquestioned by the parties who are to be judges, remembering, of course, that it must have a proper relation to the point at issue. Now, suppose infant baptism and membership had been disputed topics in the early Christian Church; suppose, when Paul declared 'your children are not unclean, but holy'—the precise phraseology which a Jew would employ to assert their membership—that by this announcement he had touched a disputed point among the Corinthians; and suppose he had advanced—as he certainly does—the fact that these children were thus clean, or holy, [by which the Jewish disciples would understand that they were the converted seed, the lawful members of the Church,] to prove another point, I ask, would the argument have any weight whatever? If they had doubted that children themselves belonged to the Christian community, they certainly could not have received the assertion that they did thus belong as the proof of any other disputed point. They might very prop-

erly have said to the apostle, 'True, your reason is very plausible and forcible to those who admit your premises. We readily grant that IF children of believing parents, or of those who have one parent a believer, and the other an unbeliever, do really belong to the Christian community, then it must follow that the unbelieving was considered as ceremonially clean; but this reasoning takes for granted a disputed and unsettled point. We deny that children are members of the Christian community; and as your whole argument is built upon this mooted point—as it assumes for an action that which itself wants proof, at least in our estimation—it can, of course, with us, have no force whatever.' But no such reply was made to St. Paul. The fact on which his argument was based was too long and universally admitted. This passage, therefore, proves positively the continuation of the membership of children of believing parents, a privilege secured to them through all time by the Abrahamic covenant. Having assumed this fact as the basis of his argument, that all children of believing parents were holy in consequence of their consecration to God, how natural to conclude that if one of the parents believed even then the children should be holy; that is, consecrated to God! And having gained this point, how proper the next conclusion at which he arrives; namely, that the believing parent, securing this privilege to the children, should remain with the unbelieving, especially when it could be done innocently and greatly

to their benefit! We think that we have thus arrived at the true and exact meaning of the apostle in the above passage; and though infant baptism is not mentioned, yet the holy relation to God and the Church which children are said to sustain clearly implies it."

II. Children are said to be "in the Lord," or "in Christ," in a sense which implies their Church membership, and, as a consequence, their baptism.

1. The Church is called the body of Christ. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [Jews and Gentiles] one new man, so making peace; and that he might reconcile both [of the above parties] unto God in one body [Church] by the cross," etc., Eph. ii, 15, 16; "So we being many are one body in Christ, and every one members one of another," etc., Romans xii, 5; "For we being many are one bread and one body," etc., 1 Cor. x, 17.

2. All that are Christ's spiritually should be gathered into that "body," or Church. As has been already quoted, "We being many are one body in Christ," of course as "many" as are "in Christ" should belong to his "body;" and, as the apostle again says, it was from the beginning the "purpose" of God, "that in the dispensation of the fullness of time he might gather together in one [body] all things in Christ, [that is, that belong to Christ,] both which are in heaven, and which are on earth; even in him."

3. "Little children" are, in virtue of the atonement, "in Christ," in the above sense, and, therefore, should be visibly connected with his "body;" for "all things in Christ" are to be thus connected. If any person doubts whether little children are in Christ, let him read Ephesians vi, 1: "Children, obey your parents in the Lord; for this is right." These "children," though very young yet to receive their training, or "bringing up"—see fourth verse—were, nevertheless, "in the Lord;" and as "all things in Christ" were to be gathered into "one body," these children were, undoubtedly, members of that body, just as "Adronicus" and "Junia," "Onesimus" and the "household of Narcissus," were "in the Lord," or "in Christ," and consequently members of his body.

"But it must not escape attention how exactly the sequel of the apostle's address accords with the commencement; the injunction being given as to those in express covenant: 'Honor thy father and thy mother; for this is the first commandment with promise.' Had those addressed been out of the Christian pale this language would have been inapplicable. In that case they would have been, *απηλλοτριωμενον της πολιτειας του Ισραηλ*—*aliens from the commonwealth of Israel*—therefore, not within the range of the Divine commandments; and *ξενου των διαθηκων της επαγγελιας*—*strangers from the covenant of promise*—consequently, not warranted to assume an interest in the promise. As, then, the pressing of the sacred injunction supposes the persons on

whom it is urged to be *συμπολιται των αγιων*—*fellow-citizens with the saints*—their acknowledged interest in the promise proves them to be *οικειοι του θεου*—*of the household of God*. Eph. ii, 12.” (Mr. Knox’s Remarks on Infant Baptism, at the end of Clarke’s Commentary on Mark.)

The promise the apostle is speaking of directly, is found in Exodus xx, 12: “Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” But this is not the first instance in which the Lord promised a long life in the land of Canaan. Hence Moses refers directly, and St. Paul ultimately, to Genesis xvii, 8: “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God.” This promise of the covenant Moses was subsequently divinely authorized especially to connect with the fifth commandment. And this promise, as we have previously shown, had two parts; the land of Canaan as the immediate, and the heavenly Canaan as the ultimate portion of the faithful. Till children become proper subjects of the divine government, they are placed under the government of parents, specially charged with their religious training; and they are commanded to “honor” that government as the condition on which the covenant promise will be fulfilled, thereby showing that they were in a covenant relation.

SECTION VIII.

TESTIMONY OF THE IMMEDIATE SUCCESSORS OF THE APOSTLES.

THE practice of admitting the children of believing parents into the Christian Church, authorized by the Abrahamic covenant, and again sanctioned by the apostles' commission, was continued as a universal custom in the Church for the first eleven hundred years.

What amount of reliance should be placed upon the testimony of the early Christian fathers? It must be admitted, that while the apostles were yet living, various errors began to make their appearance, which, in process of time, became destructive of the vital interests of Christianity. And the best, and wisest, and most influential men of that period show, by their writings, that they were seriously tinctured with those errors; so that it is very unsafe to rely upon the traditions of the early Christians on points of faith, or in relation to religious forms or ceremonies. But whatever may have been the peculiar errors of these times, men who willingly sacrificed their lives in vindicating the Gospel, are certainly competent witnesses when they attempt merely to state facts, or to narrate customs then universally prevalent, about which they claim to have personal knowledge.

Mr. Campbell says, "Though no article of Christian faith, nor item of Christian practice, can, legitimately, rest upon any testimony, reasoning, or

authority, out of the sacred writings of the apostles, were it only one day after their decease, yet the views and practices of those who were the cotemporaries, or the pupils of the apostles and their immediate successors, may be adduced as corroborating evidence of the truths taught, and the practices enjoined by the apostles, and, as such, may be cited; still bearing in mind that where the testimony of the apostles ends, Christian faith necessarily terminates."

Bishop Onderdonk of Pennsylvania, in his charge to his clergy, says: "If there be an absolutely-unquestioned tradition, clearly traceable to the apostolic age, the matter of which is asserted in Scripture also, the authority in the case must be accounted twofold; that of the written word, however, being, from its nature, the more excellent of the two."

"This, then, is the nature of the agreement we propose to consider in this chapter. We adduce the testimony of the Christian fathers, and early councils, to prove the fact of the antiquity of infant baptism; and having fixed the date of the practice coeval with the times of the apostles, we then advance from this ascertained fact to the argument; namely, if it was handed down to us from the time of the apostles, all the circumstances of the case combine to prove that it was delivered to the first Churches by apostolic authority." (Hibbard on Infant Baptism, p. 182.)

For the twofold purpose of illustrating and of proving what we have said concerning the ancient

fathers, we here introduce the testimony of Dr. Gregory: "Baptism," says the Doctor, "was performed in the second century publicly twice a year. The catechumens, or probationers for baptism, assembled in the Church on the great festivals of Easter and Whitsuntide; and after a public declaration of their faith, and a solemn assurance from their sponsors that it was their intention to live conformably to the Gospel, they received the sacrament of baptism. This rite was performed by three immersions, and the body was divested of clothes. In order to preserve decency in the operation, the baptismal font of the women was separated from that of the men, and they were as much as possible attended by the deaconesses of the Church. Baptism by aspersion was permitted to the sick, and in cases where a sufficient quantity of water for immersion could not be procured. The sign of the cross was made use of in this rite; and a solemn prayer was uttered on consecrating the baptismal water. Confirmation immediately succeeded the performance of this rite." (Bingham's *Ecc. Antiq.*, p. 121.)

"The earliest and most express records testify that infant baptism was usual in the Church. Parents were originally sponsors for their infant children; and one sponsor was the same with that of the person baptized; but in infants no respect was paid to this circumstance." (Ibid, XI, 8. See Gregory and Ruter's *Church History*, p. 53.)

By the above statement of facts, it will be seen,

that, even in the second century, various superstitious appendages were connected with baptism, for the purpose of rendering it more efficacious; the Church in that day being generally inclined to place entirely too much stress upon ordinances as means of salvation. Hence, they baptized mostly by immersion, and repeated the ordinance three times, applying the cross, and required the candidate to be naked, etc. But great as was their departure from the simple truth of the Gospel, in these respects, they, at least, prove conclusively that infant baptism was generally practiced among them. Whether this was a superstitious appendage also, the reader must determine from other evidences. No serious innovation has ever been made in either the doctrine or the economy of the Church, without exciting at least sufficient controversy to enable the subsequent historian to fix not only its date, but also the circumstances that led to it, as well as to detect the innovators. But infant baptism, if an innovation, is an exception; for no trace can be found of the time when it was commenced, or the circumstances which led to its introduction, or yet to the persons who effected so important a change in the economy of the Church of Christ. Each individual of importance, from St. John down, gives some evidence of its existence in his day, but no evidence that it was then commenced.

The following statements, made by Mr. Campbell, are important admissions in some respects, though not quite true in others. He says: "To discredit

the testimony of these *venerable ancients*, as they are called, my friend alleges their *opinions* on other matters, showing how whimsical they were in some things. Grant it; and what then? Does any man's private opinion discredit his testimony on any question of fact? If so, how do we receive the canonical books of the New Testament? Upon the very testimony here adduced, so far as regards human testimony at all. Andrew [his opponent] does not know where his imputations terminate. But he admits them to be competent witnesses of facts, and would take them out of our hands by his question, 'When Origen testifies that infants were baptized for the remission of sins, does he not as clearly testify that infants were baptized, as that they were baptized for the remission of sins?' I say, yes; and who says, no? And have I not always admitted that, in Origen's time, infants were immersed? Have I not affirmed, upon the testimony of Tertullian and Origen, that in Tertullian's time, infants, in some cases, began to be immersed?" (Debate between Campbell and Rice, p. 417.)

Mr. Campbell admits that infants were baptized in the time of Origen and Tertullian, the close of the second and beginning of the third centuries; but neither he nor any one else can prove that it was commenced then.

1. Justin Martyr, of whom Dr. Gregory makes the following just remarks: "This eminent person was born at Sichem, in Palestine; and after wandering in pursuit of truth through every known

philosophical system, he at length embraced Christianity, and, without laying aside his philosopher's habit, taught the doctrines of the Gospel at Rome." He was born A. D. 103; converted to Christ A. D. 133; wrote, as is supposed, about forty years after the death of St. John.

Justin says, "We also, who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision, which Enoch, and those like him, observed. And we have received it by baptism, by the mercy of God, because we were sinners; and it is enjoined upon all persons to receive it in the same way." Again: "We are circumcised by baptism with Christ's circumcision." (Dialogue with Trypho.) And again: "Many persons among us, of sixty and seventy years old, of both sexes, who were [*εμαθητευθεσαν*] *discipled* to Christ in their childhood, [*εξ παιδων*], do continue uncorrupted." (Apologia Prima.)

(1.) The first thing that strikes the attention of the reader in the above quotation, is the fact that Justin evidently substitutes "baptism" for "carnal circumcision," and that he employs both as types of spiritual regeneration. As Dr. Wall, speaking of this language of Justin, and of St. Paul's language in Col. ii, 11, 12, says, that in both places circumcision "refers both to the *inward* and *outward* part of baptism," and consequently the ancients were accustomed to call baptism "the circumcision made without hands," because it typified the inward work of grace upon the heart. And if the primitive

Christians believed that baptism took the place of circumcision *literally* and *typically* then they must have believed in, and practiced, infant baptism; for infants were certainly circumcised previously to the change. It must be remembered, also, that Trypho was a Jew, and that Justin was showing him the reason why Christians were not circumcised. They had a "*spiritual circumcision*," which, though not made with human "hands," was every way superior, and that "*spiritual circumcision*" was typified by baptism. Would not Trypho, or any other Jew, infer from such language that while Christians, for the above reasons, refused to circumcise their children as formerly they now baptize them? This inference would certainly be legitimate.

(2.) Justin says that "many persons among us, of sixty and seventy years old, of both sexes, who were [εμαθητευθησαν] *discipled* to Christ in their [εκ παιδων] *childhood*, do continue uncorrupted."

First. To disciple implies baptism. "Go ye and disciple all nations, baptizing them," etc. Although to be discipled implies, in the case of adults, especially, something more than baptism, yet no person, adult or infant, can, in the full Scriptural sense, be a disciple till baptized.

Mr. Campbell, speaking of the apostles' commission, says, "The construction of the sentence fairly indicates that no person can be a disciple, according to the commission, who has not been immersed, [baptized;] *for the active participle, in connection with an imperative, either declares the manner in*

which the imperative shall be obeyed, or explains the meaning of the command." (Chris. System, p. 189.)

We do not indorse Mr. Campbell to the full extent of his evident meaning in the above remarks. An adult may be pardoned or regenerated without baptism, but without this ordinance he can not possess the true visible badge of discipleship. These persons, therefore, having been—*εμαθητευθεις*—discipled to Christ in their *childhood*, were evidently baptized unto Christ in their childhood. And by *εκ παιδων*—*childhood*—he must refer to the *innocency of childhood*; for they do continue uncorrupted—a clear intimation that they were *discipled* before they became defiled with personal sin; and, by the blessing of God, having been “trained up in the way they should go,” they had never “departed from it”—they “do continue uncorrupted.”

Second. These persons that had been “discipled to Christ in their childhood,” were, at the time Justin wrote, “sixty or seventy years old.” Now, inasmuch as Justin wrote about forty years after the death of St. John, they must have been “discipled to Christ” as much as twenty or thirty years before the death of that apostle, and several years before the death of St. Paul. These persons were *discipled*, therefore, by the apostles themselves; and as the Savior commanded them to *baptize* all they *discipled*, just so certain as the apostles obeyed his command in making disciples, so certain is it that these persons were baptized by the apostles in childhood.

2. Ireneus, who was born about the time of St. John's death, and was the disciple of Polycarp, and Bishop of Lyons, in France, wrote about seventy years after the death of the apostles. The following statement, made by himself, will show his superior opportunities for obtaining and transmitting a correct knowledge of apostolic usages :

"I remember," said he, "the things that were done then better than I do those of later times, so that I could describe the place where he [Polycarp] sat, and his going out and coming in; his manner of life, his features, his discourse to the people concerning the conversation he had with [the apostle] John, and others that had seen the Lord; how he rehearsed their discourses, and what he had heard them that were eye-witnesses of the word of life say of their Lord, and of his miracles and doctrine, all agreeable to the Scriptures." (Wall's History of Infant Baptism, p. 21.)

On the subject we are now discussing, Ireneus says of Christ, "Therefore, as he was a Master, he had also the age of a master. Not disdaining, nor going in a way above human nature, nor breaking, in his own person, the law which he had set for mankind; but sanctifying every several age by the likeness that it has to him; for he came to save all persons by himself—all, I mean, who by him are regenerated [baptized] unto God, infants and little ones, children and youths, and elder persons. Therefore, he went through the several ages; for infants being made an infant, sanctifying infants;

to little ones he was made a little one, sanctifying those of that age, and also giving them an example of godliness, justice, and dutifulness; to youths he was a youth," etc. (Wall's History of Infant Baptism, Vol. I, p. 72.)

The only point in dispute relating to the above quotations, is the meaning of the phrase *regenerated unto God*; but it will not be a difficult task to prove that the Christian fathers used this phrase to describe *baptism*.

Mr. Campbell, whose testimony will not be inappropriate here, says that "*all the apostolical fathers, as they are called, all the pupils of the apostles, and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us, allude to, and speak of, Christian immersion [meaning Christian baptism] as the 'regeneration' and 'remission of sins' spoken of in the New Testament.*" (Christian System, p. 218.)

Again: "*On a more accurate and strict examination of their writings, and of the use of this term in the New Testament, I am assured that they used the term regenerated as equivalent to immersion, [baptism,] and spoke of the spiritual change under other terms and modes of speech,*" etc. (Millen. Harb., Vol. II, Extra, p. 29.)

It is due Mr. Campbell to say that the above remarks were penned in an effort to prove *baptismal regeneration*, not thinking, perhaps, that it was yielding a very important point in favor of infant baptism.

Dr. Wall says, "The Christians did, in all ancient times, continue the use of this name '*regeneration*' for *baptism*; so that they *never* use the word '*regenerate*,' or '*born again*,' but they mean or denote by it *baptism*." (Fourth London Edition, p. 116, Vol. I, 1829.)

The following, with many more, are given by Wall as instances corroborating the above fact: "Justin Martyr, showing how Christian disciples were made, in his first Apology, says, 'We bring them to some place where there is water, και τροπου αναγεννησεως ον και ημεις αυτοι ανεγεννηθημεν, αναγεννωσονται—and they are regenerated by the same way of regeneration by which we were regenerated—for they are washed with water in the name of God the Father, and Lord of all things, and of our Savior, Jesus Christ, and of the Holy Spirit; for Christ says, "Except ye be regenerated, you can not enter into the kingdom of heaven." . . . And that we shall obtain forgiveness of the sins in which we have lived, *by* or *in water*, there is invoked over him that has a mind to be regenerated, the name of God, the Father, and Lord of all things; . . . and this washing is called the enlightening,' etc.

"Ireneus says, 'When Christ gave to his apostles the commission of *regenerating* unto God, he said unto them, "Go and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit.'"

"Gregory Nazianzen, exhorting persons that had been baptized not to fall into sin again, says, 'Ουκ

ουσης δευτερας αναγεννησεως, there is not another *regeneration* afterward to be had, though it be sought with never so much crying and tears;’ while he admits that repentance and forgiveness may be experienced even after baptism. It is, therefore, only baptism that can not be repeated.

“St. Austin, in answer to the inquiry whether carrying a baptized child to a heathen sacrifice would destroy the benefit derived from baptism, says, “An infant does never lose the grace of Christ, which he has once received, but by his own sinful deeds, if, when he grows up, he proves so wicked; for then he will begin to have sins of his own, *quæ non regeneratione auferantur, sed alia curatione sanentur*, which are not removed by regeneration, [baptism,] but will be healed by some other method.’

“St. Hierom says that ‘Christ was born of a virgin, and regenerated by a virgin,’ referring in the last instance to John the Baptist, who was unmarried.” (Wall’s History of Infant Baptism, Part I, Chap. II, Sec. IV, V, and Chap. III, IV.)

The above are sufficient to show, I think, the sense in which Ireneus used the term “regenerated unto God;” and fully justifies us in saying that he meant “all who by him are baptized unto God, infants and little ones,” etc.

“Now, the question is, had Ireneus the opportunity to know the fact concerning which he testifies? For let it be distinctly understood, we appeal to the ancient Christian fathers, not for their opinions on theology—from these we honestly dissent—but, as

Dr. Rice says, 'I call them up as *witnesses to a matter of fact*; namely, that in their day, and, so far as they knew, to the days of the apostles, the baptism of infants was *universally practiced*.' The indirect, yet clear testimony of Ireneus, so near the apostle John, goes very far indeed to prove not only that it was generally practiced, but that it was of Divine authority." (Debate between Campbell and Rice, p. 389.)

3. Tertullian, of whom Dr. Gregory says, he "lived in the latter end of the second and the beginning of the third century. He was by birth a Carthaginian, and possessed all the constitutional fervor natural to the sons of the warm climate of Africa. Disgusted with some affronts he had met with from the ecclesiastics at Rome, and incited by his own vehement and rigid disposition, he embraced the opinions of Montanus, and attacked his adversaries with rather more warmth of temper than strength of argument. He was, however, learned, acute, and ingenious, but severe, enthusiastical, and rather credulous." (Gregory and Ruter's Church History, p. 61.)

Tertullian was opposed to infant baptism. He says: "But they whose duty it is to administer baptism, are to know that it is not to be given rashly. *Give to every one that asketh thee*, has its proper subject, and relates to almsgiving; but that command rather is here to be considered, *Give not that which is holy to dogs, neither cast your pearls before swine*; and that, *Lay hands suddenly on no man*,

neither be partakers of other men's faults. . . . Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the god-fathers should be brought into danger? because they may either fail of their promises by death, or they may be mistaken by a child proving of a wicked disposition. Our Lord says, indeed, 'Do not forbid them to come to me.' Therefore, let them come when they are grown up; let them come when they understand; when they are instructed whither it is they come; let them be made Christians when they know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will proceed more warily in worldly things; and he that should not have earthly goods committed to him, yet shall he have heavenly? Let them know how to desire this salvation, that you may appear to have given to one that asketh. For no less reason unmarried persons ought to be kept off, who are likely to come into temptation, as well as those that were never married, upon account of their coming to ripeness, as those in widowhood, for the miss of their partner, till they either marry or be confirmed in continence. They that understand the weight of baptism, will rather dread the receiving it than the delaying of it. An entire faith is secure of salvation." (Wall, Vol. I, pp. 93, 94.)

Now, notwithstanding Tertullian wrote against infant baptism, yet, as Mr. Hibbard says, "The

simple fact that he speaks of infant baptism as a well-known and general practice in his day, proves it to have been instituted long before his day. If Tertullian opposed infant baptism, then it is incontestable that infant baptism existed. This is the best kind of proof we could possibly have. But if the practice of infant baptism existed before the days of Tertullian, that is, within less than one hundred years after the death of the apostle John, when, we ask, did it commence, and with whom did it originate? Can our opponents tell us? Could such a practice, which affects—in the estimation of our opponents, at least—the essential character of the ordinance, as well as that of the Church, could such a practice, I say, originate in merely-human authority; and become general over Europe, western Asia, and northern and eastern Africa, within less than a single century after the apostles, and yet its novelty not be objected to by one who opposed the practice? Tertullian was, as we have seen, opposing, under certain circumstances, infant baptism. Now, whatever would make for his argument, we know he would have had no scruples in using. Many fitful and puerile things we know he did say, for want of better material to work with. Could he have found more powerful and plausible weapons at hand, unquestionably he would have used them. Suppose, then, infant baptism had been an invention of some doctor or doctors in the Church since the days of St. John, such a circumstance, had it been true, could not have escaped the knowledge of

such a man as Tertullian, and had he been knowing to such a fact, he certainly would not have failed to urge it. Why, then, did he not come out at once, and say, 'First of all, this doctrine of infant baptism is a novel thing, and without any authority whatever from Christ and his apostles; therefore, it ought to be abandoned, and baptism deferred to adult age?' Why, I say, did he not urge its *novelty*, and its utter want of Scriptural authority, against its being practiced? Why did he not point out the innovator who first introduced the custom, and brand him as a heretic? All this would have been directly to his purpose, and would have weighed a thousand times more in argument than the contemptible puerilities over which he makes a pitiful display of reasoning. Why, then, did he not use these important facts—why? To this there can be but one answer; because no such facts existed in truth; because infant baptism bore a date and an authority coeval and coequal to the date and authority of adult Christian baptism." (Hibbard on Infant Baptism, pp. 191, 192.)

But as Tertullian is relied upon, and often quoted, by anti-pedobaptists, let us examine a little further the principles on which his opposition was based. "His opposition to it rested, primarily, on the ground that it was better to defer baptism, in all cases, till just before death, or till the individual was beyond the reach of peculiar temptation; and this notion arose out of the prevailing belief that baptism washed away all previous guilt, and not from

any objection to infant baptism *per se*. This made sin, after baptism, appear to them the more terrible, inasmuch as the ordinance could not be repeated. On the same principle, Tertullian advises all single persons, widows, etc., to defer baptism till they are either married or confirmed in continence, lest they, being exposed to temptation, should fall into sin. 'They that understand the weight of baptism,' says he, 'will rather dread the receiving it than the delaying it.' In this connection he is not speaking of infant baptism exclusively, nor of the delay of infant baptism only, but of the delay of baptism in all cases where there is no immediate expectation of death, and where there is any peculiar danger from temptation. Hear him: 'Therefore, *according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable.*' But where there is an approach of death, or a case of necessity, he strongly advocates even lay-baptism, and says if a person 'neglects at such a time to do what he lawfully may, [that is, to baptize, or to discharge the office of a bishop toward the person in necessity,] he will be guilty of the person's perdition.' From this view, then, of Tertullian's peculiar notions respecting the ordinance of baptism, the character of his far-famed opposition to infant baptism assumes quite another aspect." (Hibbard on Infant Baptism, pp. 192, 193.)

But the reader must remember that we did not quote Tertullian to show the character of his theology, but merely for the purpose of showing that

infant baptism was generally practiced in the Church in his day; and his feeble and irrelevant arguments against infant baptism prove it as fully, and even more so, than if they had been employed in its favor. The skeptical writings that were sent forth during the first centuries against Jesus Christ and his apostles, are now invaluable documents to prove the antiquity of Christianity; and modern infidels can dispose of the testimony of all the Christian fathers easier than they can one of these; for Christ and his apostles must have lived before these enemies wrote, or else how could they have had any knowledge of them? And so infant baptism must have been prevalent in the Church before Tertulian's day, or else how came he to oppose it, or to know any thing about it? And as he lived so near the apostles, and was so well informed, if it had been started during the interval he certainly would have made that fact known to the world.

4. Origen, who lived and wrote during the early part of the third century. "His attention to the sacred Scriptures was early and indefatigable; but though the principal, they were not the only objects of his studies; he was conversant in philosophy and polite literature, published several doctrinal and moral treatises, and entered the field of controversy with vigor and success. The number of his literary performances exceeds that of any other Christian writer in the early ages, and is, indeed, very considerable." (Gregory and Ruter's History of the Church, p. 78.)

In his homily on Leviticus, Origen says, "Hear David speaking: 'I was,' says he, '*conceived* in iniquity, and in sin did my mother bring me forth;' showing that every soul that is born in the flesh is polluted with the filth of sin and iniquity, and that, therefore, that was said, which we mentioned before, that *none is clear from pollution, though his life be but the length of one day*. Besides all this, let it be considered what is the reason that, whereas, *the baptism of the Church is given for the forgiveness of sins, infants also are, by the usage of the Church, baptized*, when, if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In the above quotation, you see that it was the doctrine of original sin, especially in infants, that he was laboring to prove. How far his theology was defective, or how irrelevant the argument may have been, is not the question. He certainly labors to prove that infants are guilty, and need forgiveness; from the fact that "*the baptism of the Church is given for the forgiveness of sins, infants also are, by the USAGE of the Church, baptized.*" Now, no approach to truth could be made by advancing one disputed point to prove another: hence, we infer, not only from the language employed, but from the manner in which infant baptism is introduced in the argument, that it was the universal practice of the Church in his day to baptize her infant members.

Again: in his homily on Luke, Origen says, "Hav-

ing occasion given in this place, I will mention a thing that causes frequent inquiries among the brethren. Infants are baptized for the forgiveness of sins. Of what sins? or when have they sinned? or how can any reason of the law, in their case, hold good but according to that sense we mentioned even now—none are free from pollution, though his life be of but the length of one day upon the earth? And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized.”

Again: in his homily on Romans, he says, “For this, also, it was that the Church had from the apostles a tradition [or order] to give baptism even to infants; for they to whom the Divine mysteries were committed knew that there is in all persons the natural pollution of sins, which must be done away by water and the Spirit, by reason of which the body itself is called the body of sin.” (Wall, Vol. I, pp. 104, 105, 106.)

Here it is expressly said that the “Church” received “infant baptism” from the “apostles;” and considering the opportunities of this witness to know the truth, his great intelligence, and his proximity to the apostles, he puts the subject beyond a reasonable doubt. The Church did, in his day, generally baptize her infant children; and she received authority to do so from the apostles.

5. Cyprian, Fidus; and the Council of sixty-six Bishops, assembled A. D. 253. “Cyprian,” says Dr. Gregory, “who, in the year 248, attained to the

Episcopal See of Carthage, acquired a degree of admiration and applause from his cotemporaries, which has not been denied to him by posterity. Affable, virtuous, and charitable in his private character, he was zealous, spirited, and active in his public station, and possessed all those qualities which are calculated to attach friends and excite the jealousy of adversaries." (Gregory and Ruter's Church History, p. 80.)

A council of bishops to the number of sixty-six was convened at Carthage in 253, to which Fidus, a country bishop, addressed a letter, soliciting their opinion in relation to the propriety of baptizing children till they were eight days old, and giving it as his opinion that their baptism should be deferred till the age in which it was originally lawful to circumcise them. The following is their answer:

"Cyprian, and the rest of the bishops who are present at the Council, in number sixty-six, to Fidus, our brother, greeting:

"We read your letter, most esteemed brother, in which you write of one Victor, a priest, etc. . . . But to the case of infants; whereas, you judge 'that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born,' WE WERE ALL IN OUR ASSEMBLY OF A CONTRARY OPINION; for as for what you thought fitting to be done, there was not one that was of your mind, but all of us, on the contrary, judged

that the grace and mercy of God is to be denied to no person that is born; for, whereas, our Lord, in his Gospel, says, 'The Son of man came not to destroy men's souls, [or lives,] but to save them,' as far as lies in us, no soul, if possible, is to be lost. . . So that we judge that no person is to be hindered from obtaining the grace by the law that is now appointed; and that the spiritual circumcision [that is, *the grace of baptism*] ought not to be impeded by the circumcision that was according to the flesh, [that is, Jewish circumcision;] but that all are to be admitted to the grace of Christ, since Peter, speaking in the Acts of the Apostles, says, 'The Lord has shown me that no person is to be called common or unclean.' If any thing could be an obstacle to persons against their obtaining the grace, the adult, and grown, and aged, would be rather hindered by their more grievous sins. If, then, the greatest offenders, and those that have grievously sinned against God before, have, when they afterward come to believe, forgiveness of their sins, and no person is prohibited from baptism and grace, how much less reason is there to refuse an infant who, being newly born, has no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened, who comes, for this reason, more easily to receive forgiveness of sins, because they are not his own but other's sins that are forgiven him." (Cyprian's Epistle to Fidus, in Wall, Vol. I, p. 129.)

(1.) The question in dispute, as the reader will see, was not whether infants were to be baptized, for even Fidus did not dispute this fact, but were they, in extreme cases, to be baptized earlier than eight days after birth?

(2.) The answer of these sixty-six bishops, with Cyprian for their scribe, unanimously agree that they were fit for, yea, entitled to baptism at any time after they were born.

The reader will see, in the above epistle, evidence of a fact of which we apprised him at the commencement of this section; namely, that the Christian fathers generally fell into error in laying too much stress upon Christian baptism as a means of forgiving sin; but this does not injure the testimony when unitedly given, as in the above instance, of men of the best means of knowing the truth, assembled from different and distant portions of the Church, concerning what was, and had ever been, the custom of the Church in relation to the baptism of infant children.

Dr. Milner says, "Here is an assembly of sixty-six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known, and who have testified their love to the Lord Jesus Christ in a more striking manner than any anti-pedobaptists have had an opportunity of doing in our days; and if we may judge of their religious views by those of Cyprian—and they are all in perfect harmony with him—they are not wanting in any fundamental of godliness.

No man, in any age, more revered the Scriptures, and made more copious use of them on all occasions than he did; and, it must be confessed, in the very best manner. For he uses them continually for PRACTICE, not for OSTENTATION; for USE, not for sake of VICTORY in argument. Before this holy assembly a question is brought, not whether infants should be baptized at all—none contradicted this—but whether it is right to baptize them immediately or on the eighth day. Without a single negative they all determined to baptize them IMMEDIATELY. This transaction passed in the year two hundred and fifty-three. Let the reader consider, if infant baptism had been an innovation, it must have been now of a considerable standing. The disputes concerning Easter, and other very uninteresting points, show that SUCH an innovation must have formed a remarkable era in the Church. The number of heresies and divisions had been very great. Among them all, such a deviation from apostolic practice as this MUST have been remarked. To me it appears impossible to account for this state of things, but on the footing that it had EVER been allowed; and, therefore, that it was the custom of the first Churches.” (History of the Church, Cent. 3, Chap. XIII.)

This opinion we fully indorse.

6. Oplatus, Bishop of Melevi, of considerable note in the Church, who wrote about A. D. 370, makes the following novel but interesting remarks, in relation to “putting on Christ” by Christian bap-

tism, and wearing him as a garment: "But lest any one should say I speak irreverently in calling Christ a garment, let him read what the apostle says: 'As many of you as have been baptized in the name of Christ, have put on Christ.' O what a garment is this, that is always one, and never renewed; that decently fits all ages and all forms! It is neither plaited for infants nor stretched for men, and, without altering, is suitable to women!" (Fifth Book Concerning the Schism of the Donatists.)

7. Gregory Nazianzen, who was bishop successively of Sasimi, Nazianzus, and Constantinople, wrote about A. D. 380 as follows:

"Art thou a youth? fight against pleasures and passions with this auxiliary strength; list thyself in God's army. Art thou old? let thy gray hairs hasten thee; strengthen thy age with baptism. . . . Hast thou an infant child? let not wickedness have the advantage of time; let him be sanctified from his infancy; let him be dedicated from his cradle in the spirit. Thou as a faint-hearted mother, and of little faith, art afraid of giving him the seal, [that is, baptism,] because of the weakness of nature. Hannah, before Samuel was born, devoted him to God, and as soon as he was born consecrated him, and brought him up from the first in a priestly garment, not fearing on account of human infirmities, but trusting in God. Thou hast no need of amulets, or charms. . . . Give to him the Trinity, that great and excellent preservative. *Δος αυτω την τριαδα, το μεγα και καλον φυλακτηριον.*"

Again: "Some of them live like beasts, and regard not baptism. Some have a value for baptism, but delay the receiving it, either out of negligence or a greediness longer to enjoy their lusts. But some others have it not in their own power to receive it, either because of their *infancy*, perhaps, [*ἡ δια νηπιότητα τυγον,*] or, by reason of some accident, utterly involuntary. . . . And I think of the first sort, [that is, those who despise baptism,] that they shall be punished, as for their other wickedness, so for their slighting of baptism; and that the second shall be punished, but in a less degree, because they are guilty of their own missing it, but rather through folly than malice; but that the last sort [those who omit baptism involuntary, as infants] will neither be glorified nor punished by the just Judge, as being without the *seal*, [that is, baptism,] but not through their own wickedness, and as having *suffered* the loss rather than occasioned it." "We must, therefore, make it our utmost care that we do not miss of the common grace," etc. "Some may say, Suppose this to hold in the case of those who can desire baptism, what say you of those that are yet infants, and are not in capacity to be sensible either of the grace or the want of it, shall we baptize them too? Yes, by all means, if any danger make it requisite. For it is better that they be sanctified without their own sense of it, than that they should be *unsealed* and uninitiated. *Και τουτου λογος ἡμιν ἡ οκταημερος περιτομη, and our reason for this is circumcision, which was performed on the eighth*

day, and was a typical seal, and was practiced on those who had no use of reason. As for others, I give my opinion that they should stay three years, or thereabouts, when they are able to hear and answer some holy words; and though they do not perfectly understand them, yet they form them; οὐτως αγιαζειν και ψυχας και σωματα τω μυστηριω της τελειωσης, and that you then sanctify them in soul and body with the great sacrament of consecration." (Discourse on Baptism.)

Gregory and Tertullian, as the reader will have observed, are the only persons we have yet found who even advised a delay of infant baptism, and that only when there was no immediate danger. And this very advice shows how very prevalent infant baptism was in their day.

8. Ambrose, who was a native of Gaul, and was elected bishop of Milan in A. D. 374, and became a writer of some note. He says: "But perhaps this may seem to be fulfilled in our time, and in the apostles' time. For that returning of the river waters backward toward the spring-head, which was caused by Elias when the river was divided, [as the Scripture says, *Jordan was driven back,*] signified the sacrament of the laver of salvation, which was afterward to be instituted; *per quæ in primordia naturæ suæ qui baptizati fuerint, parvuli a malitia reformantur, by which those infants who have been baptized are reformed from perverseness to the primitive state of their nature.*" (Comment on Luke i, 17.)

Other quotations equally to our purpose might be

made from this father if necessary, to show his opinion as to whether infants were baptized in his day. In the above he clearly intimates that they were, as well as in the apostles' time. "Fulfilled in our time," he says, "and in the apostles' time."

9. Chrysostom, Bishop of Constantinople, a man of great eloquence, about the close of the third century, says: "But our circumcision—I mean the grace of baptism—gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit; and it had no determinate time as that had, *but one in immature age, or in middle life, or that is in old age, may receive this circumcision without hands*, in which there is no trouble to be undergone." (Homily XI on Genesis.)

Again: St. Austin quotes from a work of his now lost, the following: "Δια τουτο και τα παιδια βαπτιζομεν καιτοι αμαρτη μετα μη εχοντα, *for this reason we baptize infants also, although they have no sins.*"

SECTION IX.

HISTORICAL ARGUMENT CONTINUED.

WE will now strengthen the testimony already adduced from the Christian fathers, by the following additional quotations:

10. St. Augustine, Bishop of Hippo, "was ordained coadjutor to Valerius in 395. . . . His works, which are more numerous than any other

writer of this period," furnish evidence of great learning, especially in the holy Scriptures. He was much engaged in controversy with the Donatists and Pelagians. Augustine thus comments upon 1 Cor. vii, 14 :

"For an unbelieving husband has been sanctified by his believing wife, and an unbelieving wife by her believing husband.

"I suppose it had then happened that several wives had been brought to the faith by their believing husbands, and husbands by their believing wives. And though he does not mention their names, yet he makes use of their example to confirm his advice.

"Else were your children unclean, but now are they holy. For there were then Christian infants that were sanctified; [or made holy; that is, that were baptized;] some by the authority of one of their parents, some by the consent of both; which would not be, if, as some of one party believed, the marriage was dissolved." (De Sermone Domini in Monte.)

Again: "So that many persons, increasing in knowledge, after their baptism, and especially those who have been baptized either when they were infants, or when they were youths; as their understanding is cleared and enlightened, and their inward man renewed day by day, do themselves deride, and with abhorrence and confession renounce their former opinions which they had of God, when they were imposed on by their imaginations. And

yet they are not, therefore, accounted either not to have received baptism, or to have received a baptism of that nature their error was." (Wall, p. 251.)

"And as the thief, who of necessity went without baptism, was saved, because by his piety he had it spiritually, so where baptism is had, though the party by necessity go without that [faith] which the thief had, yet he is saved; which the whole body of the Church holds, as delivered to them, in the case of little infants baptized, who certainly can not yet believe with the heart to righteousness, or confess with the mouth to salvation, as the thief could, etc. . . . And if any one do ask for Divine authority in this matter, though that which the whole Church practices, and which has not been instituted by councils, but was ever in use, is very reasonably believed to be no other than a thing delivered [or ordered] by an authority of the apostles, yet we may, besides, take a true estimate how much the sacrament of baptism does avail infants by the circumcision which God's former people received." (De Baptismo cont. Donatistas—Wall, p. 254.)

"Therefore, as in Abraham the righteousness of faith went before, and circumcision, the seal of the righteousness of faith, came after, so in Cornelius [the centurion] the spiritual sanctification by the gift of the Holy Spirit went before, and the sacrament of regeneration by the laver of baptism came after; and as in Isaac, who was circumcised the eighth day, the seal of the righteousness of faith went before, and [as he was a follower of his father's

faith] the righteousness itself, the seal whereof had gone before in his infancy, came after, so in infants baptized the sacrament of regeneration goes before, and [if they put in practice the Christian religion] conversion of the heart, the mystery whereof went before in their body, came after.

“And, as in that thief’s case, what was wanting of the sacrament of baptism the mercy of the Almighty made up, because it was not of pride or contempt, but of necessity that it was wanting, so in infants that die after they are baptized, it is to be believed that the same grace of the Almighty does make up that defect, that by reason not of a wicked will, but of want of age, they can neither believe with the heart to righteousness, nor confess with the mouth unto salvation; so that when others answer for them, that they may have this sacrament given them, it is valid for their consecration, because they can not answer for themselves; but if for one that is able to answer for himself, another should answer, it would not be valid.

“By all which it appears that the sacrament of baptism is one thing, and the conversion of the heart another; but that the salvation of a person is completed by both of them. And if one of these be wanting we are not to think that it follows that the other is wanting, since one may be without the other in an infant, and the other was without that in the thief, God Almighty making up both, in one and the other case, that which was not willfully wanting; but when either of them is willfully want-

ing it involves the individual in guilt." (Fourth Book against the Donatists concerning Baptism.)

(1.) The reader will observe that Augustin, like several others whom we have quoted, places baptism as a *seal* in the place of circumcision; and so, in fact; did all the ancient fathers, so far as we have any knowledge.

(2.) He declares the practice of baptizing infants, and the belief in its utility, to be universal in the Church in his time, which was but three hundred years from the apostles. He says "*the universal Church practices it;*" and who could have had a better opportunity of knowing?

(3.) He claims for it direct authority from the apostles. He says it was "*not instituted by councils, but has always been observed, and is most justly believed to be nothing else than a thing delivered by the authority of the apostles.*"

Again, after quoting some passages out of St. Hierome on Iona relating to this subject, he proceeds:

"If we could with convenience come to ask that most learned man how many writers of Christian dissertations, and interpreters of holy Scripture in both languages could he recount who, from the time that Christ's Church has been founded, have held no otherwise, have received no other doctrine from their predecessors, nor left any other to their successors? For my part—though my reading is much less than his—I do not remember that I ever heard any other thing from any Christian that received

the Old and New Testament, neither from such as were of the Catholic Church, nor from such as belonged to any sect or schism. I do not remember that I ever read otherwise in any writer that I could ever find treating of these matters, that followed the canonical Scriptures, or did mean or did pretend to do so."

The above may be regarded as the combined testimony of two of the most learned, eminent, and influential fathers in the primitive Church, relative to the universal practice and faith of the Church from their time up to that of the apostles. No controversy, no denial of the right of infant baptism, was ever made, to the best of their knowledge, by any one man, or sect, or party of men. Tertullian and Gregory had, to be sure, just preceded them, as eminent fathers and ecclesiastical writers, with whom they must have been familiar; but even these fathers were not regarded by their cotemporaries, or successors, as being opposed to the baptism of infants. On what authority, then, is it said by Mr. Campbell that infant baptism "*began* to be practiced about the time of Tertullian and Origen?" Certainly no authority for such a remark is found in any of the writings of the ancient fathers; but all testify to the contrary who say any thing about it.

11. Jerome, the cotemporary and friend of Augustine, says:

"But he that is a child, and thinks as a child, his good deeds, as well as his evil deeds, are imputed to his parents; unless you will think the children

of Christians are themselves only under the guilt of the sins if they do not receive baptism, and that the wickedness is not imputed to those also who would not give it them, especially at that time, when they that were to receive it could make no opposition against the receiving of it," etc. (Epis. ad Latam.—Wall, Vol. I, p. 240.)

His meaning evidently is, that if children were not baptized their parents were guilty in consequence of the neglect.

12. Councils of the Church. While we yield to Church councils no authority to institute, or abolish, or change Church ordinances, we may with safety look to them for testimony touching the practices of the Church in the particular period which they represent. With this view, we refer to a council held at Carthage A. D. 397, where the following was adopted as its forty-eighth canon:

"In reference to the Donatists, it is resolved that we do ask the advice of our brethren and fellow-bishops, Ciricius and Simplicianus, concerning those only who are in infancy baptized among them, whether in that which they have not done with their own judgment, the error of their parents shall hinder them, that when they, by a wholesome purpose, shall be converted to the Church of God, they may not be promoted to be ministers of the holy altar."

Four years after the above council, another was held at Carthage, when the following address, which clearly indicates to what conclusion they had arrived

on the above subject, was delivered by Aurelius, Bishop of that city :

“You remember that in a former council, it was resolved that they who were, in their infancy, before they were able to understand the mischief of that error, baptized among the Donatists, and when they came to age of understanding, acknowledged the truth, etc., they were received by us. All will grant that such may, undoubtedly, be promoted to Church offices, especially in times of so great need.”

At the fifth council, held in Carthage about A. D. 400, the following was adopted as their sixth canon :

“It is resolved, concerning infants of whose having been baptized there are no positive witnesses that can give certain evidence, and they themselves are not capable of giving any account of that sacrament having been administered to them, by reason of their age, that such be, without any scruple, baptized,” etc.

The only question was in reference to whether an individual that could give no positive evidence of being baptized in infancy, should, in adult years, be baptized? The answer was in the affirmative.

13. Pelagius, the great opponent of original sin, and consequently of infant depravity, the author of the doctrine called *Pelagianism*, who lived and wrote in the forepart of the fourth century, in his famous letter to Innocent, Bishop of Rome, says :

“Men do slander me as if I denied the sacrament of baptism to infants.” Again, he says : “That he never heard even an impious heretic who

would affirm this concerning infants." And again he says, "For who is so ignorant of the reading of the evangelists as to attempt—not to say to establish this—but to speak of it heedlessly, or even have such a thought? In fine, who can be so impious as to hinder infants from being baptized and born again in Christ, and thus cause them to miss of the kingdom of heaven, since our Savior has said that none can enter into the kingdom of heaven that is not born again of water and the Holy Spirit? Who is there so impious as to refuse to an infant, of what age soever, the common redemption of mankind, and to hinder him that is born to an uncertain life from being born again to an everlasting and certain one?"

"We beg the reader to pause," says Mr. Hibbard, "and consider that this man [Pelagius] who affirms his belief of infant baptism, and complains of being slandered, when it is reported that he denies it—that declares he never heard of any person so impious, or so ignorant of the Gospel, not even among heretics, that presumed to deny the doctrine or even call it in question—this very man, we say, would have found it greatly to his interest to have been able to cast discredit upon the practice. Could he have proved that infant baptism was of human invention, or any thing short of apostolic authority, it would have made more in favor of his cause than almost any other argument he could have advanced."

Again: "As Pelagius and Celestius denied

original sin, it would seem that they would of course deny the necessity of infant baptism, for all the Christian world believed that baptism was 'for the remission of sins.' Infants, indeed, were not supposed to have any actual sin, but yet there was that liability to punishment, that unfitness for heaven, that, without the atonement of Christ, is an inseparable property of our nature, and this the ancient Christian Church held was removed by or at baptism. A denial of the doctrine of this innate depravity, therefore, appeared to carry with it, necessarily, a denial of the fitness and obligation of infant baptism. And so it did. Accordingly, the great spirits in the Church who opposed Pelagius, ceased not to press him with this argument, 'If infants are without fault in their nature, as you affirm, why, then, are they baptized?' Now, any person can perceive how it became the interest of Pelagius to invalidate the practice and obligation of infant baptism, if he could." (Hibbard on Infant Baptism, p. 215.)

And yet, such was his regard for truth, and such his convictions that the institution was apostolical, that, instead of attempting to deny that infants were to be baptized, he considered himself *slandered* because such an inference was attached to his doctrine.

14. Celestius, who, though he did not exactly agree with Pelagius, would have found it quite as convenient to have denied infant baptism if it could have been done in truth. He says:

“But we acknowledge infants ought to be baptized for the remission of sins, according to the rule of the universal Church, and according to the sentence of the Gospel, because our Lord has ordained that the kingdom of heaven shall be bestowed upon no person except he be baptized; which, as men do not receive it by nature, it is necessary to confer by the power of grace.”

Dr. Wall, speaking of Pelagius and Celestius, makes the following true remarks:

“If there had been any such Church of anti-pedobaptists in the world, these men could not have missed an opportunity of hearing of them, being so great travelers as they were. For they were born and bred, the one in Britain, the other in Ireland. They lived the prime of their age [a very long time, as St. Austin testifies] at Rome, a place to which all the people of the world had then a resort. They were both for some time at Carthage in Africa. Then the one [Pelagius] settled at Jerusalem, and the other [Celestius] traveled through all the noted Greek and eastern Churches, in Europe and Asia. It is impossible there should have been any Church that had any singular practice in this matter, but they must have heard of them. So that one may fairly conclude that there was not at this time, nor in the memory of the men of this time, any Christian society that denied baptism to infants. This cuts off at once all the pretenses which some anti-pedobaptists would raise from certain probabilities, that the Novatians, or Donatists, or the British

Church of those times, or any other whom Pelagius must needs have known, did deny it." (Wall's History of Infant Baptism, Part I, Chapter IX, Sec. 36.)

15. A council held in Carthage A. D. 418, composed of two hundred and fourteen bishops, convened for the purpose of deciding certain points raised by the Pelagian controversy concerning infants, etc., decreed as follows :

"Also, we determine that whosoever does deny that infants may be baptized when they come recently from their mother's womb; or does say that they are indeed baptized for the forgiveness of sins, and yet that they derive no original sin from Adam, [from whence it would follow that the form of baptism for forgiveness of sins is in them not true, but false,] let him be anathema."

Now, if we add to the above the fact that Ireneus, Epiphanius, Philistrius, St. Austin, and Theodoret, all wrote histories of the origin and character of the different sects that separated from the apostolic Church, each tracing them down to their own time respectively, embracing in all a space of nearly five hundred years, and not one of them speaks of a single sect that discarded the doctrine of infant baptism, nor one that introduced it as an innovation upon the practices of the Church, the conclusion is almost irresistible, that, however much individuals and whole parties, large or small, differed upon other points, and however much they may have differed as to the design of the ordinance, yet all persons,

parties, and sects, agreed in this point; namely, that the infant children of the Church should be baptized.

16. Mr. John Paul Perrin, a descendant and historian of the Waldenses and Albigenses. The Waldenses, according to Mosheim, took their name and origin from Peter Waldus, a rich merchant of Lyons, in France, who commenced his reformation about the year A. D. 1160.

“They accordingly,” says Dr. Gregory, “formed religious assemblies, first in France, and afterward in Lombardy, whence they propagated their tenets throughout the other countries of Europe, with incredible rapidity, and with such invincible fortitude that neither fire, nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.” (Gregory and Ruter’s Church History, pp. 340, 341.)

Among other slanderous reports raised by the Roman clergy against this remarkable people, was this, that they refused to baptize their children. Taking their report without investigating the facts in the case, anti-pedobaptists have claimed them as the propagators of their faith, and have claimed for them an antiquity almost apostolic, while they are their legitimate descendants. It was to disabuse his countrymen and kindred that Mr. Perrin wrote his history, gathering from their creeds, and other writings, their real sentiments. Mr. Perrin says: “The fourth calumny was touching baptism, which, it is said, they [Waldenses] denied to little infants,

but from this imputation they quit themselves as followeth: The time and place of those that are to be baptized is not ordained, but the charity and edification of the Church and congregation must serve for a rule therein, etc.; and, therefore, they to whom the children were nearest allied, brought their infants to be baptized, as their parents, or any other whom God hath made charitable in that kind.” (Book I, Chap. IV, p. 15.)

Again: “King Louis XII, having been informed by the enemies of the Waldenses, dwelling in Province, of many grievous crimes which were imposed [charged] upon them, sent to make inquisition in those places, the Lord Adam Fume, Maister of Requests, and a doctor of Sorborn, called Parne, who was his confessor. They visited all the parishes and temples, and found neither images nor so much as the least show of any ornaments belonging to their masses and ceremonies of the Church of Rome, much less any such crimes as were imposed [charged] upon them; but, rather, that they kept their Sabbaths duly, *causing their children to be baptized according to the order of the primitive Church,** teaching them the articles of the Christian faith and the commandments of God.” (Perrin, Book I, Chap. VI, pp. 30, 31.)

* Mr. Jones, an anti-pedobaptist historian of note, quotes the language of Perrin in the following way, leaving out *children* entirely: “On the contrary, they kept the Sabbath day, *observed the ordinance of baptism according to the primitive Church,*” etc. (History, p. 352.)

Again, he says: "Touching the matter of the sacraments, it hath been concluded by the holy Scriptures that we have two sacramental signs, the which Christ Jesus hath left unto us; the one is baptism, the other is the eucharist, which we receive to show what our perseverance in the faith is, as we have promised when we were baptized, being little infants; as also in remembrance of that great benefit, which Jesus Christ hath done unto us, when he died for our redemption, washing us with his most precious blood." (Confession of Faith, Art. XVII; Perrin, Book II, Chap. IV, pp. 60, 61.)

He continues: "Among others there appeared a poor, simple, laboring man, whom the president commanded to cause his children to be rebaptized, which had lately been baptized by the minister of St. John, near Angrongue. This poor man requested so much respite as that he might pray unto God before he answered him, which being granted with some laughter, he fell down upon his knees in the presence of all that were there; and his prayer being ended, he said to the president that he would cause his child to be rebaptized, upon condition that the same president would discharge him by a bill signed with his own hand, of the sin which he should commit in causing it to be rebaptized, and bear one day before God the punishment and condemnation which should befall him, taking this iniquity upon him and his; which the president understanding, he commanded him out of his

presence, not pressing him any further." (Perrin, Book II, p. 64.)

Doctrines of the Waldenses and Albigenses, Book I, Chapter VI, p. 43: "Now this baptism is visible and materiall, which maketh the partie neither good nor evill, as it appeareth in the Scripture by Simon Magus and Saint Paul. And whereas baptisme is administered in a full congregation of the faithfull, it is to the end that hee that is received into the Church shall be reputed and held of all for a Christian brother, and that all the congregation might pray for him that he may be a Christian. And for this cause it is that we present our children in baptism, which they ought to doe to whom the children are nearest, as their parents, and they to whom God had given this charitie.

"The things that are not necessary in the administration of baptisme, are the exorcisms, breathings, the sign of the cross upon the forehead and breast of the infant, the salt put into his mouth, spittle into his ears and nostrills, the anoynting of the breast," etc. (Book III, Chap. IV, p. 99.)

We have now a connected chain of testimony, extending from the apostles down to the twelfth century, showing that it was the universal practice of the Catholic Church, as well as of all the sects which were, from time to time, broken off from her communion to admit infant children into the Christian Church by baptizing them. This fact is further established by the following statements by Dr. Wall:

of Christians are themselves only under the guilt of the sins if they do not receive baptism, and that the wickedness is not imputed to those also who would not give it them, especially at that time, when they that were to receive it could make no opposition against the receiving of it," etc. (Epis. ad Latam.—Wall, Vol. I, p. 240.)

His meaning evidently is, that if children were not baptized their parents were guilty in consequence of the neglect.

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Four years after the above council, another was held at Carthage, when the following address, which clearly indicates to what conclusion they had arrived

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The only question was in reference to whether an individual that could give no positive evidence of being baptized in infancy, should, in adult years, be baptized? The answer was in the affirmative.

13. Pelagius, the great opponent of original sin, and consequently of infant depravity, the author of the doctrine called *Pelagianism*, who lived and wrote in the forepart of the fourth century, in his famous letter to Innocent, Bishop of Rome, says :

“Men do slander me as if I denied the sacrament of baptism to infants.” Again, he says : “That he never heard even an impious heretic who

sires to know what have been the operations of the unhallowed alliance of Church and state, and of infant membership, the main pillar of it, had better make himself master of Italian, Spanish, and Portuguese history; but to ascertain its operations at home we have documentary evidence enough to show that it tends rather to the carnalizing and secularizing than to the purification or elevation of the Church's character. . . . How many baptized infidels are there in the bounds of all the pedobaptist communities? Of the nominal members of the Christian profession, perhaps one half are the veriest sinners in Christendom. And does not pedobaptism claim its own children initiated and dedicated by this rite? Does she not claim them, I say, as members of her Churches?" (Debate between Campbell and Rice, p. 305.)

We will try to analyze these statements of Mr. Campbell, and show their irrelevance to the subject now under discussion.

I. He refers to the history of the Roman Catholic Church, especially in "Italy, Spain, and Portugal," to show the effect infant baptism, or as he is pleased to term it, "infant rantism," has upon the Church of Christ.

The deep and wide-spread depravity of the Church of Rome, especially in those countries mentioned, is fully admitted; but would it not be as appropriate to attribute all the immorality of the Romish Church to her erroneous views of the holy sacrament, or of the way sins were remitted, or to

any other error in faith or practice, as to infant baptism? We confess her views of the nature of infant baptism at a very early period became erroneous, which contributed to favor erroneous practices, and thus to a general degeneracy of morals in the Church; but is it right to attribute all the wickedness of the Roman Church to this one ordinance, and that, too, without apprising the reader that the views of most Protestant denominations of Christians differ as widely from the Roman Church on this subject as he does himself? Nor are we disposed to adopt or advocate the peculiar doctrines or practices of any particular Protestant denomination, not even our own; for it is the doctrine inculcated, and the practices enjoined in the Holy Bible, that we would enforce on this subject. We have not in these pages, and never shall while we have our senses, advocated the practices of the Romish Church, and of several prominent Protestant Churches, of retaining in their communion persons of immoral habits because they were baptized in infancy. If proper Church discipline is maintained, the Church will be pure whether infants are baptized or not; and if it is not maintained, the Church will degenerate with or without infant baptism. The purity of the Church depends upon her evangelical faith and holy spiritual attainments enjoined and maintained by a thorough discipline, and not upon the baptism of infants or the want of it. And we are, furthermore, of the opinion that if a strict and impartial investigation was made,

facts would show that among Protestant denominations pedobaptists are as pious, zealous, and moral, as their opponents, and yet all of them are susceptible of great improvement. The same argument, in all its bearings, might have been brought against the "Church in the wilderness," who also practiced, from the days of Abraham, the induction of infants into the Church, and who also became at times very corrupt; but was their degeneracy at any time, by any of the holy prophets, or by Christ himself, or by any of his apostles, charged upon this one practice? No, never! They were complained of frequently, and truly, for not having carried out the true spiritual import of the ordinance of initiation.

1. They were required to "command their children," and their "households" after them, to "keep the way of the Lord, to do justice and judgment;" and it was upon the fulfillment of these conditions that the Lord was to "bring upon Abraham that which he had spoken of him" concerning his seed. "And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi, 6, 7. The most "diligent" efforts were to be made to educate and train all their consecrated children in the knowledge of God's truth. They were also required to *restrain* their children from vice. 1 Sam. iii, 13.

And this legislation being made by the only power in the Church authorized to legislate, and made, too, under the proper *constitution* of the Church, with a knowledge of its provisions, and evidently to secure their accomplishment, are, unless repealed, still binding upon all who claim membership under the Abrahamic covenant in the Church of God; and instead of repealing these binding requirements, the prophet Isaiah, looking directly to the new dispensation, said, "All thy children shall be taught of the Lord," or taught the knowledge of the Lord. Now, we have Divine authority for saying that God's great antidote for *youthful depravity* consists in the following particulars:

- (1.) Consecration to him in early infancy.
- (2.) Diligent instruction in Divine truth.
- (3.) Parental restraint from vice.

And upon the fulfillment of these duties God has promised, in a very special and important sense, to "be a God unto thee and to thy seed after thee;" and he has also declared that children thus "trained up in the way which they should go, when they are old they will not depart from it." Now, all this was contemplated in the Abrahamic covenant, was implied in circumcision, and is now implied in infant baptism; but the Jews failed in a great degree to accomplish in behalf of their children what they had, from time to time, obligated themselves to do; and hence the depravity of many of their children. The same is true of the Roman Catholic Church, and of other Christian Churches, or of individual

families in them. The wrong, therefore, consists not in baptizing infants, but in failing to educate and govern them.

2. They were required to *cut off* from the congregation of Israel all who became wicked. "But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity *shall* be upon him." Numbers xv, 30, 31.

If children who have been inducted into the Church in their infancy prove recreant to religion, and to morals in riper years, they should be expelled as other apostates are. No circumstance should prevent the execution of the above rule. In this the Jewish people utterly failed; and so have the Romish Church; and Protestant Churches are some of them entirely too lax in this particular. It was, therefore, not for baptizing her infant children, at a time in which they were fit for a connection with the Church, but for retaining them in the Church when they were entirely unfit for that relation, that these Churches are severally to blame.

II. Mr. Campbell asserts that "infant membership is the main pillar of the unhallowed alliance between Church and state." It is true that several Churches practicing the baptism of infants have also been allied to the state; and it is also true that various Churches practicing infant baptism have

never formed any such alliance, and are as little inclined to form such an alliance as their modest opponents are. We are, therefore, utterly unable to see the least evidence to support the above assertion, and are inclined to pronounce it false, and to attribute it, like many other things from the same source, to the prejudice of one hard up for both evidence and argument. Do you say that infant membership has a tendency to fill the Church with unconverted men, and these will aspire to places of honor and profit in the government, and will use the influence of the Church for that especial purpose, till the Church will become allied to the state? We answer, that the best things God has ever given to man have been, and may again be abused, and real reformers will seek to bring back the Church to the proper use of the means of grace as divinely appointed, and not attempt their destruction on account of the abuse they have suffered.

Martin Luther, for instance, found the holy sacrament of the Lord's supper so perverted as to be rendered an occasion of great mischief to religion and to the Church. He did not, however, foolishly array himself against that Divinely-appointed institution, and seek its overthrow on that account; but like a true friend to divine truth, he sought with all his might, and with wonderful success, to strip it of its Popish flummery which had been accumulating for ages. Now, if Mr. Campbell and his friends were seeking to remove from infant Church membership the many abuses it has suffered, and is

now suffering, we would unite with him with all our might and soul; but to attempt to annihilate one of the most ancient, and when practiced according to its true Scriptural import, one of the divinely-appointed means of grace, we can but demur at so shocking a sacrilege. But instead of infant Church membership filling the Church with unconverted men, as is alleged, if reduced to its original Scriptural design, it would have directly the opposite effect. Could Christian parents be brought to feel the amount and character of the obligations they assume in the baptism of their children, and could they be induced faithfully and fully to discharge these solemn duties, what a change would we see in a few years in the moral and religious aspects of Christendom! What the Church needs is not tirades of invectives, or sneers, or caricatures of the ordinance, nor the magnifying of the evils growing out of erroneous views of the character of the institution of infant baptism; but she needs light to make her duty plain, and pious zeal for God and for souls to produce necessary action, and with the blessing of high Heaven upon her efforts, Isaiah's prediction will soon receive its fulfillment: "And thy seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed *which* the Lord hath blessed." Isaiah lxi, 9.

III. Mr. Campbell says "that it tends rather to the carnalizing and secularizing than to the purification or elevation of the Church's character."

What, consecrating a little infant to God, and bringing it within the embrace of the covenant of promise, *teaching it diligently* the truth of God, and restraining it from evil, have a "tendency rather to the carnalizing and secularizing" of the Church's character! How could a statement be made farther from truth? How different from this was the opinion of the pious Hannah of sacred memory, whose son Samuel was literally "given unto the Lord all the days of his life," commencing with his birth, placing him in the temple under the instruction of Eli, that he might be thoroughly taught and trained to the service of God! Nor was she disappointed in finding that all this "tended rather to the secularizing and carnalizing" of her son; for as "Samuel grew the Lord was with him" till "Samuel was established to be a prophet of the Lord."

In proof of his statement, Mr. Campbell adds, "How many baptized infidels are there in the bounds of all pedobaptist communities? Of the nominal members of the Christian profession, perhaps one half are the veriest sinners in Christendom." And is it not equally true that there are "many baptized infidels in the bounds of" anti-pedobaptist communities? and as true of them, too, as of pedobaptist Churches, that "of the nominal members of the Christian profession, perhaps one half are the veriest sinners in Christendom?" And what in their case shall we assign as the reason of this? Shall we attribute it to their practice of baptizing only by immersion? Smile not at the

prejudice that would make such an intimation; for it contains as much truth, and furnishes a conclusion as logically drawn from the premises, as does the assertion of Mr. Campbell, above quoted.

The truth requires us to admit that apostasies do, and will occur, from any or all Christian Churches, no matter how perfect or apostolic the ordinances may be administered, without any particular blame being attached to the Church. We also are compelled, with great regret, to admit that many who are baptized in infancy are lost to the Church and to heaven forever, in consequence of the Church and of Christian parents neglecting to perform the duties they have so solemnly promised in baptism to perform to their children. And we again declare, that any well-directed effort to arouse the Christian Church to a proper sense and energetic practice of her duty in this matter, would receive our most hearty approval and zealous co-operation. But there is another aspect to this whole subject that we must not lose sight of; one, too, on which our opponents are not accustomed to look.

1. How many millions of human beings are saved in heaven, and are now on their way thither, who will forever attribute their salvation to the intelligent and pious manner in which their godly parents carried out the vows, and performed the solemn obligation, assumed by them in the baptism of their children in infancy? This can only be fully seen at the judgment day. But why is it that our opponents never look upon this bright side of the

picture? and, consequently, never feel disposed to give any credit to infant baptism, as the agent of good to mankind? Every subject, it is said, has two sides, and good men will defer judgment till they have examined both, and will be as free to give credit in the one case as to attach blame in the other. Now, while it is true that there is a great amount of ignorance, and neglect of duty, and consequent apostasy and irreligion, and even infidelity in Christian communities who practice infant baptism, it is equally true that there is a great deal of enlightened zeal and pious effort to be found, together with glorious success, which may be traced directly and indirectly to infant baptism in pedobaptist Churches. And the true way is, to hold fast to the good and correct the evil as speedily as possible. This, with the Divine blessing, we will do.

2. But how much ignorance pervades all anti-pedobaptist Churches in relation to what is implied in infant baptism, generally supposing that it is merely a human superstitious practice; and often, without a blush at their own ignorance, inquire, "What good will it do to sprinkle a little water upon the face of an infant?" And is not this ignorance, to a great extent, occasioned by the manner in which their ministers preach and write on this subject? Instead of exciting the minds of parents to a careful investigation of the subject, calculated to unfold and impress duty, they seek to turn it into ridicule, and make it the subject of violent preju-

dice. And how much of the indifference manifested by anti-pedobaptist Churches toward the religious instruction and restraining government of their children, can be traced to this conduct on the part of their spiritual guides, the judgment day alone can determine. If infant baptism is a Bible institution, what a fearful account will those ministers of the Gospel have to render in the final judgment, who have devoted their eminent talents, learning, and influence, to bring it into disrepute with their people! We verily believe that millions of little children are now suffering in morals and in their religious training, and many of them will suffer eternally in consequence of the neglect on the part of anti-pedobaptist ministers to enlighten their people, and to arouse them to duty in this respect. By this we do not mean to say that they are indifferent to the spiritual training of their children. No, it is far otherwise. We mean, however, to say, that they are not doing all they should do, and, especially, are neglecting and holding in ridicule one of the most useful and important means of grace and salvation for the young high Heaven has ever instituted, simply because it seems to conflict with their favorite dogma of "immersion the only mode of Christian baptism."

IV. Mr. Campbell continues: "And does not pedobaptism claim its own children, initiated and dedicated by this rite? does she not claim them, I say, as members of her Churches?" Most certainly they do, so long as they continue in a justi-

fied relation to God, as they were when baptized. Christ claimed them as fit for his kingdom, and why should we not claim them for our Churches? After they have forfeited their justification, they are no longer to be retained more than adult apostates. St. Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly." 2 Thess. iii, 6. But why does Mr. Campbell make this taunting inquiry? How often we hear it proclaimed from the pulpit and the press, that "pedobaptists will not commune with their own baptized members!" One minute they complain of those pedobaptist communities or Churches who, like the Roman Catholics, retain their baptized children, and commune with them, after they have become the "veriest sinners in all the land," and attribute all the evil to their infant baptism, and the next minute they complain of those other pedobaptist Churches who do not retain their baptized children nor commune with them after they have become unfit for communion and fellowship; turning this fact, too, to the discredit of infant baptism: thus showing by their conduct that they are actuated by a blind and determined prejudice toward an institution Divinely appointed, of ancient date, and of numberless blessings to the young. Mr. Campbell first refers us to Italy, Spain, and Portugal, to show the evil infant Church membership has produced in the Church; and then, coming to our own country, where an entirely-different practice on this subject

is known to prevail, he tauntingly inquires, "And does not pedobaptism claim its own children, initiated and dedicated by this rite?" He would, no doubt, rejoice to see us following the example of those countries and Churches of which he renders such hideous complaints, that the same might be applicable to us.

Finally, it has not been our purpose in these pages to answer every caviling objection that is brought against infant Church membership, but to show its Scriptural authority, and to awaken attention to the privileges it confers, and the solemn duties it enjoins; believing that the best argument against these objectors, is a practical demonstration of its utility by reducing to practice the original design of its great and glorious founder.

We therefore recommend the following important facts to the consideration of all believing parents, which we think have been fully developed in this work.

1. It is your sacred and solemn duty to place your infant offspring under the shadowing wings of the everlasting covenant; induct them visibly into the Church of Jesus Christ, and consecrate them to the service and protection of the Almighty God of Abraham, that he may be a God unto them as he has promised to be.

2. It is no less your duty to educate them religiously for God, exercising over them in their minority the most vigilant watch-care, restraining them from all that is forbidden in the word of God; in

short, "train them up in the way in which they should go." We entreat you, as you regard the most solemn vow ever taken upon you before God, to do this. As you desire the salvation of those you love as your own life, fail not in this particular duty. As you desire your own acquittal before the tribunal of your final Judge, be not there found deficient in this duty. Better leave body and mind both unprovided for, than be deficient in the training of the heart in the knowledge and love of divine truth.

3. Such of them as manifest a due regard for their duty to God, and the salvation of their souls, should be kept within the pale of the Church, enjoying every means of grace and salvation, so benevolently furnished in the Gospel. By no means treat with lightness their early pretensions to piety. These are the lambs of the flock, which are entitled to the most tender and constant watch-care both of the Church and of the pastor. These are the "lambs" which Christ especially commanded Peter to "feed."

4. Those of them that evince a contrary disposition, become reckless in duty and in morals, should, in due time, after suitable labor has been bestowed, be "cut off" from Church privileges, as was commanded to Israel, the Church *withdrawing fellowship*, as St. Paul directs. The failure to do this is what has rendered infant baptism so odious in the eyes of so many professed Christians. Infant Church membership, thus reduced to its original

design, will soon redeem itself, with the blessing of God, from all the aspersions cast upon it by its enemies.

SECTION XI.

ADDRESS TO CHRISTIAN PARENTS IN BEHALF OF THEIR CHILDREN.

BRETHREN beloved, in concluding the subject which has so long and so earnestly engrossed our attention, we beseech you to hearken briefly to the word of exhortation. If we have succeeded in convincing you that it is your duty to have your children baptized, you can not have failed to see the great responsibilities which you as parents must assume in the performance of this duty. In the faithful discharge of the duties subsequently involved, is to be found much of the benefits of the institution of infant baptism. And negligent as many Christians are in relation to the baptism of their children, it is to be lamented that a vastly-greater number are more criminally negligent in the performance of these subsequently-binding obligations. Here, it is to be feared, are the most failures.

I. Parents are apt to be too much engrossed in providing for the temporal wants and mental developments of their children, to be able to give that attention to their spiritual training that the case imperiously demands.

We would not knowingly undervalue or teach you to be indifferent to either of the above important interests. Convenient food and comfortable raiment they must have. *Physical* and *mental* development can not, without manifest injury, be dispensed with. But no one of these, nor all of them put together, bear any comparison to the proper religious culture of the mind and heart; consequently, if either must be neglected, or left but imperfectly accomplished, let the failure fall any where, or even everywhere, except upon the last-mentioned duty. We heartily commend to all concerned the following from the pen of the lamented Dr. Olin:

“The duty of bestowing careful, timely culture upon infancy and childhood, is clearly indicated by their exceeding delicacy and susceptibility. Physical developments will, indeed, proceed very well with only the slightest attention on the part of the parent, or with none at all. The nursery, the playground, the field, and the workshop, invite the bodily organs into due action, and impart vigor, skill, and activity. The intellect, too, however neglected by the teacher, imbibes knowledge from a thousand sources. Each of the senses becomes an inlet for valuable ideas. Business, social converse, human example, even inanimate nature, the sky, the air, and the earth, the elements in all their changes and activities, the vegetable kingdom; in a word, the visible world, and all that is, or is transacted in it, become sources of instruction, which freely tender their lessons to the opening mind in

contact with them, and force their teachings upon it, in its most passive states, and even in spite of indifference or reluctance. From all this it occurs, that every human being who grows up in a civilized community attains a measure of intelligence sufficient for the common purposes of life—of the intelligence that guides the race in the satisfaction of its most pressing wants, and which must, on that account, rank high in comparison with that class of acquisition and accomplishments which we are wont to dignify with the name of education. Divine Providence has thus mercifully insured to the human being such degrees of physical and mental development as are indispensable in the performance of those functions which pertain to self-preservation, and on which society is dependent for its being and material prosperity. For the higher culture, which gives the mind enlargement, and elevation, and refinement, and opens before it a career of worthy occupations and enjoyments, years of patient labor and assiduous teaching are requisite; and parents are, unquestionably, bound by all the motives which duty and affection impose, to give to their offspring the best education which their providential positions and circumstances will allow. Without stopping to enforce, by argument or inculcation, one of the plainest and least controverted of duties, we proceed to add, that the highest of the parent's obligations finds its sphere in the *moral* and *religious* training of his offspring. The superior importance of this department of education is sufficiently

apparent, from the consideration already suggested, that while both the mind and the body, left to themselves, and wholly neglected by parent and teacher, spontaneously acquire, from their own activity, and from the business and conflicts of the world, the discipline, as well as the knowledge and skill, most valuable in the pursuits of after life, the moral susceptibilities, if neglected, are always perverted and corrupted. The most careful and unremitting culture is requisite to preserve them from the most irreclaimable deterioration. They come to no good by any spontaneous, unguided efforts or essays of their own; they will not remain in a state of embryo or torpor, till genial influences and a plastic hand woo and guide them into kindly manifestations. To let the child alone, is to insure both precocity and proficiency in evil. It affords demonstrative evidence of the constitutional depravity of man, as well as of its universality, that early childhood ever betrays a strong proclivity to wrong; that it never fails of growing up in sin, except under decided counteracting influences." (Methodist Quarterly Review, Vol. I, fourth series, April No., pp. 304, 305.)

If the Christian Church could generally view this subject in its true light, as described by the sainted Olin, and could be induced to act accordingly, to place the *moral* and *religious* training of their children above and in advance of every other interest, what a moral change a few years would bring over the Christian part of the world! And yet all this

was contemplated and enjoined by the great Head of the Church from the beginning, and made a part of the constitution of the Church, and is embraced in Christian baptism. Christian parent, how will the excuse you now render, that you have not time to attend to the religious culture of your children, appear in your final account?—time to attend to all the less important duties of providing for their temporal wants, their physical developments, and mental culture, but no time to devote to an interest infinitely more important, the turning of the opening desire and expanding thought toward heaven, for the purpose of securing there an unfading crown of glory! As you fear God, and value your soul, make no excuse now that will be unavailing then. Pray over this subject, and meditate upon it, till your hearts become as full of feeling and of desire in relation to it as they now are in reference to their temporal well-being, and time in abundance will be at your command.

II. Parents complain that they are not competent to discharge the duties assumed by the baptism of their children, and, consequently, refuse to assume them. But the fact of incompetency has been discovered quite too late. The responsibility already exists. The fact that you have become a parent brings with it the responsibility. And having voluntarily placed one's self in this condition, and then to refuse to recognize, or to assume, or to try to discharge, the duties implied in it, is adding sin to sin, and will render their account doubly fearful.

How much more of the spirit of the true Christian it would display, cheerfully to assume these responsibilities, and then try to the very best of their ability to discharge the duties implied, continually asking Divine aid to supply their lack both of wisdom and strength! Many persons refuse to take upon themselves the profession of faith in Christ, and plead, in justification of this criminal neglect, their inability to discharge the duties such a profession imposes, and point to others whose failure has brought upon the cause much reproach, as an extenuation of their own guilt. But all this is solemn trifling with eternal things. Christ says truly, "If a man love me he will keep my words;" as much those "words" which describe his duty to his children as to Christ, to the Church as well as to the world. His apostle, too, has said, "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not, and it shall be given him."

III. Parents are inclined to undervalue the importance of religious instruction, especially in early childhood. Christ said that "while men slept," an "enemy sowed tares." Never did he utter a truth more applicable than the above is to the case of children. Parents sleep away the very best season for religious culture. But Satan is up early. He knows the advantage of prepossessing the heart; hence his vigilance in exciting propensities to evil in early childhood. The wise man says, "In the morning sow thy seed;" referring, evidently, to early

childhood, before Satan with his tares gains the prepossession of his heart, and surrounds it with evil influences, and before the winds of passion rise to scatter the good seed. A moment's reflection will convince any person that the first impressions made upon the mind of a child, are the most abiding. There is not a spot upon the green earth the geography of which a person will remember so well as the place where they first opened their little delighted eyes upon the beauties of nature. Every rock, and rill, and brook, and vale, and tree, and shrub, and blooming flower, are fresh in the man's memory till advanced old age, which clustered around and constituted the scenery of the first family homestead. The anecdotes and tales we first learned, the acquaintances and friendships we first formed, the books we first read and learned, have outlived in our heart's memory a thousand later ones of more importance to us. And the writer of this knows well a minister of the Gospel of many years' standing, who, though he has forgotten many a valuable sermon which cost him days of hard labor, retains distinctly and vividly in his heart's memory the first time he heard from the lips of a pious mother that there was such a place as *heaven*. Nor will the cares of this life, nor the duration of the next, erase from that memory the impressions then formed, or the desire to live in heaven then created. Call it child's play if you choose, eternity will reveal the stubborn fact that by far the greatest number that reach heaven heard of that place, and formed

favorable purposes in relation to it, as the mind was just emerging from a state of infancy. On this point Dr. Olin again remarks :

“This susceptibility to both moral and demoralizing influences, exists to an extent, and at an age, little suspected by inattentive observers. We give no countenance to the extravagant speculations of those who teach us that the character of the man, both moral and mental, is fixed in infancy, even anterior to the clear dawn of reason; but we think it demonstrable that the bias which shapes our earthly and eternal destinies is usually received in early childhood. This is the obvious teaching of the holy Scriptures; and all careful observation goes to confirm it. The mind at that early period is exquisitely sensible to moral impressions. The delicate surfaces on which the daguerreotype so exactly portrays the human countenance, with no pencil or colors but reflected sunbeams, are not half so impressible as the unsophisticated spirit of childhood. The mind at that tender age is not only open to all influences, good and bad, but it spontaneously invites them to write upon its expanding capacities their own image and superscription. It longs for impressions, as the parched cornfield for genial showers. It spreads out its tender leaves to receive them, as the green plant to the dews of heaven.” (Methodist Quarterly Review, fourth series, Vol. I, p. 305.)

IV. Some parents will say that we are imposing too much upon them; we are ascribing too much to

a feeble human agency. They are expecting God, in his own time, in answer to prayer, to convict their children of sin, convert them to himself, and bring them to heaven. But are there not appointed means to be used beside prayer? And are we not presumptuous in looking for the end without the use of the means? "This objection fails to comprehend our meaning. We devoutly ascribe all efficiency to God, and only claim for human agency such power as the divine grace imparts to it. Let us seek the light of an analogy. Children do apparently, and in so far as we can perceive, derive life and being from their parents alone; and yet we know that God claims life and being as his special gifts and peculiar prerogatives. No intelligent Christian is ever puzzled or scandalized by such difficulties. They find their solution in this truism: Man is the acting, God the efficient cause. So of the case under consideration. The right training and godly nurture which insure piety in our children are the parents' duty and work; but they only produce this spiritual result because God wills it and works it in this particular way." (Methodist Quarterly Review, fourth series, Vol. I, p. 311.)

The same author again says: "It is, beyond all question, the will of Christ that the children of Christian parents should themselves become Christians. It is remarkable that all the promises of God to his people are formally and avowedly extended to their children as well as themselves. This was a fundamental idea in his covenant with Abraham:

‘I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.’ . . . The same principle reappears in the Mosaic dispensation; and so entire was God’s reliance upon the children to fill up the ranks of the Jewish Church, that, while proselytes from the heathen were not rejected, no provision was made for replenishing it from any foreign source. The prophetic promises guarantee the same high privilege to the children of pious parents under the Christian dispensation: ‘The promise is unto you and your children;’ ‘I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy.’ Indignant that any should pretend to doubt or limit the plenitude of his grace toward those who were yet unstained by transgression, Christ rebuked the narrow faith of his disciples, and bade them ‘suffer little children to come unto him,’ because ‘of such is the kingdom of heaven.’ Whoever might reject them, as incapable or unworthy of the Christian dignity, he whose own childhood ‘increased in wisdom and stature, and in favor with God and man,’ had resolved to perfect praise ‘out of the mouths of babes and sucklings.’ To children the apostles, now better taught than before in the mysteries of their Master’s large compassion, freely extended the rite of baptism, the sign and the seal of the acceptance and sanctification to which they conceded to them a recognized title, as part and parcel of those believing ‘households’ which

so early became the nucleus and model of the Churches of the living God. The children of Christian parents were thus openly and explicitly recognized as members of the apostolic Church. . . . To this end he intends the Christian family to be a school of Christ—to live in a holy atmosphere, in which the children shall be bathed, and baptized, and nurtured as in a divine, genial element. He would have them put on the Lord Jesus Christ with the first garments of their childhood, and drink in Christian sentiments from the mother's loving, beaming eyes, as they hang upon the breast. He intends them to learn religion, as they learn a thousand other things, from the spirit and tone of the family; from its vocal thanksgivings and songs of praise; from its quiet, joyous Sabbaths; from the penitent tear, the humble carriage, the tender accents, the reverent look and attitude of the father, when, as a priest, he offers the morning and evening sacrifice." (Methodist Quarterly Review, fourth series, Vol. I, pp. 308, 309.)

Christian parent, cease that skeptical inquiry, "What good will it do?" Remember, for your encouragement, that God hath said, "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God grant to each reader of this an abundant harvest!

THE END.

26 Nov 1853.

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